



# LUTHERAN EDUCATION

A Journal of the Faculty of Concordia University, River Forest

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# Lutheran Education

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## Correction

John E. Schultz authored the article, "Musings on the Role of Lutheran Schools" in *Lutheran Education Journal*, Vol. 140, No. 1. His name was misspelled in the Table of Contents and in the by-line of the article itself. The correct spelling appears here and in the biographical information following that article. The Journal regrets the error.

## Here I...Sit! Stay!

By O John Zillman

One of the members of our household is getting on in years. She's slowing down a bit, has to rest more often but still enjoys a brisk walk around the neighborhood whenever she has someone to accompany her. Her health and appetite are good, vision clear and her hearing as sharp as when she was half her age. Her formal education wasn't much, having dropped out of school after a short time. She has a number of friends in the neighborhood with whom she communicates on a regular basis – age doesn't seem to be a barrier there as she seems to be able to cross generations easily. Although she depends on us for her daily care, at this point in her life she seems to be living for the here and now, enjoying a good meal, companionship and regular, favorite activities, stretching a day long into the evening if the mood strikes her – and the raccoons are out in the garbage cans again.

Life is good if all you have to do all day is to be a dog.

For being an English Springer Spaniel, Libby doesn't understand much of it. A few key words such as "Frisbee" or "Bad dog" will send her, alternately, either into paroxysms of joy, blasting across the yard to catch a plastic disk and then drop it at my feet, full of dog-slobber, or will leave her prone but not quite contrite, with that eyes that say, "I have no idea what I just did wrong – let's get this over with".

The back yard is absolutely safe...for us. Intruders are to be challenged immediately whether they arrive on two legs or four. She knows who belongs at the neighbors' house and who doesn't and informs them in no uncertain terms. She seems to exhibit a perverse delight in waiting while someone walks down the sidewalk out of sight but not smell on the opposite side of the stockade fence, then launching herself off the porch in a frenzied, noisome dash to the fence, scaring the bejeezus out of anyone who doesn't know she's coming. We have no need of an alarm system.

As one would expect of an Obedience School

dropout, stories of misbehavior are legendary, from gnawing a large hole in the drywall of our basement family room when she was just a few months old to lapping up an unattended cocktail then eating a pack of cigarettes late one summer afternoon – with no apparent ill effect – while we and our guests were otherwise occupied in conversation in another part of the yard. (Ever the attentive host, I quickly refilled Dave’s glass before he noticed; the cigarettes were his problem.) Never one to be ignored, Libby discovered that, while leashed up in the kitchen, she could get our attention while we were downstairs watching television by biting holes in full soda cans in the pantry, then rolling the ruptured, goo-spraying, Pepsi-bombs down the basement stairs while barking at them. Or, joining us on the back porch for pre-dinner beverages and snacks with her own hors d’oeuvre, a rancid and dirt-encrusted bone, carefully stored for such a social occasion somewhere beneath my wife’s carefully tended flowers. As a Springer, there is more “Jerry” than “English” in her character.

She knows the differences between us. Somewhere between those hairy ears, there is an understanding that I think that I am “Alpha Male” and she dare not jump on me. My wife, on the other hand, is likely known as “The One To Whom I Can Give Dog Kisses No Matter Where My Nose Has Been”. The Daughters are, “Libby, Let’s Go For A Run” and “Speaker of Strange Baby Talk”.

Why, on earth, do we keep her around? After having fallen for the for the “Can we please have a dog? Please, please, puh-leecease??,” the children who made those impassioned entreaties a decade ago are now in college and we thus lack conscripts for Poop Patrol or other dog-related chores which we must now assume. The dog needs to be kept in her kennel when unfamiliar people are in the house as her circle of human friends is rather select. Bred as a hunting dog – actually with a rather good pedigree – her potential in the field seems wasted in chasing squirrels in the yard. She’s more trouble than she’s worth.

But, somehow we became “dog people”. No, not radical dog people, the kind who drive their cars with a pooch in their lap or who spend a lot of money “accessorizing” their pet, brush their teeth for them, etc. (Can canine orthodontia be far off?) but nonetheless attuned to and patient with dog-like behaviors, willing to absorb inconvenience, even minor property loss on occasion. For what?

Well, once in a while, I can sit on that back porch because I need to be by myself and Libby won’t bug me. She’ll sit in front of me, looking

out on her domain as if she were keeping things quiet for me. She doesn't care what I look like that day, is always happy to see me and, if I fell down a well, would run and find the sheriff — unless someone wanted to play Frisbee along the way.

Teachers are the Dog People of the professional world. That analogy has absolutely nothing to do with a comparison of dogs and children; it has to do with the frame from which we approach what we do.

We all know people in other walks of life who openly admit that they don't understand how we put up with kids and there are certainly days on which we all must ask ourselves the same question. Wouldn't it be nice to work from nine to five, even in corporate cubicle quietude where the loudest sound is the tapping of these

**Teachers are the Dog People  
of the professional world.**

computer keys? Eat lunch on something that isn't divided into little square compartments? With people whose food goes in them? Speak grown-up words all day? Travel a bit, say to San Diego for a business meeting? In February? "Business Class?" Maybe just use the restroom when we want to?

Our tasks, while based in best practice are also centered on the value of the relationship, not the behavior of the moment. We know that children of the same age group will exhibit the same kinds of behaviors year after year: the names and faces change but the characteristics are very much the same. Forty years of this...explain how that "Rule of Eighty-five" works again, please.

We take on certain behaviors of our own, given years of experience with the nature of children and adolescents and their inherent untidiness. There have been many times when I've drawn a quizzical look from the wait staff in a nice restaurant when I look at the seat of my chair before I sit down. Teachers who have taken their noontime meals in school lunchrooms know why a person acquires this habit.

Yet, we find ways to attend to and encourage the things in which they find great excitement although, for us, the luster may have worn off yet another homecoming, another basketball tournament, another week at outdoor education. We do it because of the look in their eyes, the excitement in the air, the anticipation for a chance to engage in mostly minor mischief which falls into predictable patterns.

So why, after being on the receiving end of yet another late evening

TP-Commando Raid on our house by a bunch of renegade Sophomores, their ringleaders qualifying by virtue of freshly minted drivers licenses, do we continue to put up with stuff like this? (Or similar things at different age levels?) Knowing that it can get out of hand, that it can lead to very scary, even life-changing miscalculations, why do we continue to stay in a profession in which these unpredictable things are, ironically, routine?

It's more trouble than it's worth. Some of our colleagues get out of teaching altogether and if they're truly unhappy, it's probably a good thing, not that we don't miss them. The rest of us persevere, attuned to and patient with student-like behaviors, willing to absorb inconvenience, long hours, repeated problems and a different standard of living than some others.

For what?

Then it happens. On a day on which something has gone badly, people aren't getting along, students seem disengaged, I'm feeling misunderstood or maybe just the weight of not a few years in this business and I just want to be by myself for a while, a student appears at the office or classroom door. We all know what happens next. The focus shifts from whatever is troubling us to this young person's question, concern, or just that they are looking for someone to be with for a while because they, too, tried being by themselves and that didn't work out very well. We listen, we encourage, we talk about how God's plans, his love and their dreams might just come together. Then we promise that we'll pray for them and they leave in better shape than when they came in.

Then, we realize, we have become Kid People. Just don't scratch them behind their ears. *LEJ*

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# James Michael Lee: A Social Science Approach to Religious Instruction

by William Cullen

Among the half dozen or so educators that have influenced my own work and thinking about teaching, James Michael Lee ranks among the most significant. Having been first introduced to his work in the 1970's I was, and continue to be, impressed by the breadth of his educational theory and methods. While Lee himself is very much concerned regarding what is taught and learned, his methods are applicable across many subject areas and focus on what teachers can do to ensure that their students learn.

For Christian educators, Lee's interest in religious education seems especially useful in how we teach religion as part of a curriculum. He offers some thinking on how best to present the nature of God; he presents an educational theory in which God's immanence takes a central role, a "macrotheory" approach that also addresses matters of religious pluralism, and the role and value of Scripture and doctrines of the Church. The reader may wish to consider her or his own goals in Christian education in comparison to and contrast with Lee's thinking.

Lee's ideas about religious education are rooted in his own background and education and these provide the point at which to begin consideration of his thinking about the matter.

James Michael Lee grew up in a deeply religious, loving Catholic home. When he was six years old, Lee had a religious experience where he felt "the call" of God on his life which as he grew up he interpreted to mean that he was to become a priest. Throughout his life Lee has felt God's call to be his apostle, however, his understanding of the form that call would take would change drastically from childhood to adulthood.

Lee attended Coindre Hall, a small Catholic boarding school, and Brooklyn Preparatory High School, a Jesuit school where he learned to appreciate the theological openness of his instructors. Lee learned to value academic freedom and intellectual integrity where people are encouraged to question and to explore. He writes:

In my adolescence I was, as I am now, contemptuous of religious educators who label the views of certain colleagues of learners as "dangerous." In my view, the only real danger lurks in the closed, airless, and fearful mentalities of such educators. This holds especially true for a denomination's cadre of religious education administrators. (Lee, "To Basically Change," 1983, p. 261)

After Brooklyn Preparatory High School, Lee attended Maryknoll Junior College in Lakewood New Jersey. He found it provided him with the academic rigor and demand for excellence for which he hungered. While attending Maryknoll Lee became actively involved in the Catholic Workers movement in New York City, and another group known as Catholic Action, both lay religious groups. Through his involvement with these groups Lee became familiar with the theology and politics of various forms of lay ministry. During his sophomore year the prefect of discipline suppressed both the Catholic Workers groups and the Catholic Action cells at the seminary. Lee, along with other students, went underground and continued his involvement with both groups. From this point of his life to the present it appears that Lee increasingly saw himself as a crusader who championed causes that were not mainstream and less than popular.

From Maryknoll, Lee went to a major diocesan seminary. Lee felt the academic standards were deplorably low and that the professors were weak both in substantive content and in pedagogical procedures. After the seminary Lee enrolled at St. John's University College in Brooklyn to study to become a teacher. The professors at St. John's were all laypeople and Lee found them to be warm, open, and honest, and what he perceived to be more Christian in behavior than the clerics he had known at seminary (Lee, "To Basically Change," 1983, p. 271). Thus the breach between Lee and the hierarchy of the church seemed to be widening. Lee began his teaching career striving to teach out of a theological worldview, a view he found to be totally inadequate. In 1959 Lee went to Notre Dame to teach. In his fifth year at there he became chairperson of the education department and immediately set about developing a doctoral program, and also founded Religious Education Press. However, in 1974 the provost of the university dissolved Notre Dame's education department and with it the graduate program in religious education.

Lee sought to approach religious education with integrity and a sense of religious pluralism, void of personal and ecclesiastical biases. Gabriel Moran (Harris & Moran) writes, "I think everyone in religious education

owes a debt of gratitude to James Michael Lee and his commitment to the publication of Religious Education Press" (p. 187).

## Religion Versus Theology

In most of his writings Lee goes to great pains to make clear distinction between religion, which he understands to be a way of living, and

The social science approach represents not only a more effective mode of religious instruction, but also is more in keeping with the style of divine action in the world.

theology, which for Lee is, alternatively, a way of thinking. "There is a vast difference between religion and theology.

Religion is lifestyle. It is the way one lives one's life in existential relationship

with God. Religion is holistically experiential, concrete, flesh-and-blood. In sharp contrast, theology is exclusively cognitive, abstract, and scientific" (Lee, "The Spirituality," 1985, pp. 20-21).

From Lee's perspective theology attempts to make objective statements about God, but it does not draw people into a relationship with God. Theology does not significantly impact the way in which people live. Religion, on the other hand, is highly subjective as it is rooted not so much in cognitive knowledge, but in people's personal experiences of God, their reflections upon those experiences, and the lifestyle that results from those experiences. While theology theoretically is about objective truths concerning God, religion is concerned about people's subjective experience and the life that is generated out of that experience.

## Transcendence Versus Immanence

Central to understanding Lee and his social science approach to religious instruction is recognizing and appreciating his strong belief in the immanence of God. God is both transcendent and immanent in Lee's approach to education, and one suspects in his theology as well, it is God's immanence that prevails. God's transcendence focuses on the God "out there," the God who is above all, the God who is supernatural and who works supernaturally. The immanence of God is seen more in the incarnate God (John 1:14), the God who became one of us and one with us; who worked and who continues to work in and through the natural order of His creation.

The social science approach represents not only a more effective mode of religious instruction, but also is more in keeping with the

style of divine action in the world. The social-science approach, then, is authentically supernatural because it works in a harmonizing and suffusing manner with the so-called "natural order," rather than attempting to impose some sort of outside structure upon the exquisitely balanced human-divine living out of the essential withinness of creation. (Lee, 1971, p. 258)

Lee posits that God is responsible both for the awakening of a person's faith, as well as for its maturation, a view supported in scripture:

*Yet to all who received him, to those who believed in his name, he gave the right to become children of God — children born not of natural descent, nor of human decision or a husband's will, but born of God. (John 1:12-13)*

*...but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. (1 Corinthians 2:10)*

*Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit. (1 Corinthians 12:3)*

*Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. (Hebrews 12:2)*

However, many evangelical Christians would and do have difficulty with how Lee sees God working faith and maturity in a person. Many evangelicals see God's work of establishing faith more in transcendent, supernatural terms, rather than seeing God working primarily through His natural order as Lee does.

If the Holy Spirit is truly the Holy Spirit, then he works through that which the Triune God created and continues to keep in being; he does not work in some strange, enigmatic, extrinsicist *deus ex caelo* manner. Indeed, the surest way to bring a theory of religious instruction to those heights of humanity and divinity of which it is capable is to make it as scientific as possible. (Lee, 1975, p. 150)

It is only because Lee has such complete and unquestioning confidence in the immanence of God that his social science approach can make sense. "All reality is God-soaked. This is not to assert that the natural and the supernatural are identical, for they are indeed distinct. However, they so interpenetrate each other at every sector of created existence as to wipe out the possibility of any reality being natural or secular or nonsacral" (Lee, 1971, p. 272).

## The Bible

From Lee's perspective the Bible is "God's specific and focused revelation to humanity" (Lee, "Religious Education," 1983, p. 5). He is also quick to argue that as revelation—although it naturally invites theological reflection—it must not be equated with theology. Revelation is a dimension of and foundation for religion or Christian living. While theology reflects upon revelation from a cognitive perspective.

The Bible, for Lee, is a divinely-inspired, living word from God which not only records religious experiences of the past, but more importantly through which God encounters peoples in the present; it is the inspiration of Scripture, rather than its historicity that is important. As it is divinely-inspired, its revelation and message are important and foundational for people's religious lives regardless of whether or not the events described were historical or not (Lee, "Religious Education," 1983, pp. 14-15).<sup>1</sup>

While the Bible plays an important role in religious instruction, Lee believes religious instruction should be experience-centered rather than Bible-centered (Lee, "Religious Education," 1983, p. 30). He stresses the importance of meeting learners where they are at developmentally and in a "particular concrete existential situation" (p. 30). Using Jesus as an example he states: "Over and over again the Gospels recount how Jesus was heavily involved in meeting the needs of persons and building much of his pedagogy around the effective meeting of these needs" (p. 30).

## Christology

*In the past God spoke to our forefathers through the prophets at many times and in various ways, [2] but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. (Hebrews 1:1-2)*

*In the beginning was the Word, and the Word was with God, and the Word was God...The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. (John 1:1,14)*

For Lee ("Religious Education," 1983) Jesus is primarily teacher and redeemer (p. 4); and the Revelation through Christ

...is not simply words alone or even isolated events accompanied by a word or so of new data...Revelation is God himself—or Jesus himself if...entering into personal communion with the individual. The Christian concept of revelation as the ongoing fulfillment of

Jesus as the Christ implies that the saving work of Jesus would continue to be daily renewed and accomplished after he was risen from the dead and exalted through the sending of the Holy Spirit in an abiding and active fashion. The subjective aspect of revelation, then, constitutes an existential introduction of the individual into the blessedness of God's own life, and in so doing effects an inner transformation in the individual. It is the person of Jesus which in the final analysis makes revelation personal. (Lee, 1971, p. 232)

Along with evangelical Christians, Lee acknowledges that Jesus through His incarnation, life, death and resurrection, is Savior and Lord for those who would receive Him in faith.

*Yet to all who received him, to those who believed in his name, he gave the right to become children of God. (John 1:12)*

*Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6)*

*Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved. (Acts 4:12)*

However, Lee sees Jesus not so much as an objective truth to be cognitively studied as much as he understands Jesus to be a subjective truth to be experienced in life. Lee focuses upon the incarnate Christ who lived and dwelt among us, "full of grace and truth" (John 1:14), and who through His Spirit continues to live among us (Galatians 2:20); rather than a transcendent Christ off in some distant heaven (Luke 17:20-22). Lee writes:

The focus of religious education ought to be on personal fulfillment. When this is truly on the way toward accomplishment, all other things will be added unto it. Now this is not to imply in any way a relativism. It is to indicate that God's revelation is precisely intersubjectivity. Jesus is a subjectivity, not an objectivity. It is one's deep personal lived relationship with the subjectivity that is Jesus the Christ which forms true religion. If the Incarnation means anything, it means that revelation was made flesh and dwells among us. A person, and most especially the Person of Persons is a subjectivity, not a formula. To be a Christian is to be humanly - fleshly and spiritually - joined first to the Person, and second to all persons who by their very humanity participate to some degree in that Person. (Lee, 1971, p. 36)

In a deeper and more human sense, truth is value; specifically, truth is person and particularly the Person that is Jesus. Truth -

God's word - by virtue of the Incarnation was truly made flesh and blood which even now dwells among us in concrete human situations and happenings. (Lee, 1971, p. 40)

Faith in Jesus, then, is not so much a matter of a doctrine to be learned as much as it is a relationship to be experienced. Alternately theology and doctrine is a "closed" system that does not encourage growth, whereas Lee sees religious instruction as an "open" system which encourages growth through lived experience rooted in charity.

### **Religious Pluralism**

Religious pluralism is not to be confused with either religious plurality, nor with religious indifferentism. Religious plurality provides for the coexistence of a variety of religious worldviews without providing for a healthy interaction between these worldviews. Religious plurality is allowing people to march to the beat of their own drum in peaceful independent coexistence. Religious indifferentism views all religions as being of equal worth and value as to their being pleasing to God and in their ability to provide the means for personal salvation. According to religious indifferentism it really doesn't matter what religion one embraces as all religions do and provide the same thing. By contrast, religious plu-

...in a pursuit of "absolute truth", religious pluralism says every religious worldview has something to offer.

ralism "means that members and institutions of various religious orientations not only intermingle with one another and respect each other's faith, but also actively cooperate with each other in order to broaden

their own personal and corporate religious existence so as to infuse all reality with the full actuality of the Holy" (Lee, 1988, p. 59).

Religious pluralism does not seek to minimize difference in one's religious worldview rather, in true humility, it recognizes that no humanly constructed religious worldview has all the answers. It also recognizes that no such religious worldviews are infallible in the answers they have. Therefore, rather than focusing upon doctrines, which by their nature tend to promote a closed system as they are designed to provide answers rather than generate discussion, religious pluralism is about "the pursuit of truth." In the teaching of doctrine the church suggests it possesses "absolute truth" and it seeks to share that truth with others. Religious pluralism, on the other hand, appreciates the fact that through God's Spirit everyone, individually and corporately, has had glimpses of

“absolute truth,” but none of us completely possesses or understands it. Therefore, every religious worldview has something to bring to the table, but no religious worldview can present a doctrine which cannot or ought not be questioned.

Religious pluralism does not suggest that all religious worldviews are equally correct, nor equally non-correct. Further, it does not suggest that all religious worldviews are equally pleasing to God, nor does it suggest that they have equal value in the nurture of moral behavior or in acquainting people with the means of personal salvation. Rather, in a pursuit of “absolute truth”, religious pluralism says every religious worldview has something to offer.

Lee (1988) writes:

Such religious instruction aims at empowering learners to actively work together with members of other religious groups in order to enrich the spiritual lives of all those involved and also to bring the religious dimension of life more potently into society (p. 60).

Though I believe that Christianity (and most especially Catholicism) is the best religion, it is still only the best one and not the totality of all that is religious. I myself believe that Catholicism has been called by God to be the perfect religion. Though it can never attain perfection in an imperfect world of imperfect human beings, it nonetheless will not make any significant progress along the path to perfection unless it expands beyond its present confines to further amplification...Only by working first-hand with other religions and religionists in an equal and not in a superior fashion can Catholicism be pushed forward beyond its present truth and present existence to that continually fuller truth and fuller existence to which it has been divinely called. (p. 61).

Each religion desperately needs the enriching influence of other religious theories and practices if it is to fulfill its ongoing eschatological destiny. The same holds true for revelation, including Christian revelation. Though of divine origin, Christian revelation is also human in the sense that it is received, interpreted, felt, and lived in human beings. Because revelation in this authentic sense is humanly received, it requires correction, modification, and expansion if it is to grow in fullness and if it is to avoid being hopelessly trapped in a solipsism of its own making. Revelation-based Catholic theories such as redemption, sacrament, grace, church, salvation, and even revelation have been altered and amplified over the centuries due in no small measure to the existential contact which Catholics have had with Protestants and Orthodox and more



recently with Jews, Muslims, and Buddhists (p. 62).

Thus, in education for religious pluralism each of us must realize that no one person or group of persons is the repository of all or even of most of God's revelation but that the other individual's religion is authentic both for that other person and for us as well (p. 66).

Lee (1988) believes that if religious worldviews are to come closer to approximating "absolute truth" that religious education must be humbly pluralistic, rather than rigidly dogmatic and doctrinal.

Religious pluralism is really a blessing and not a threat to authentic religion. Religious pluralism might well constitute a threat to those in the church who wish to have a closed comfortable religion in which the security and the power that they have attained in that religious institution will not be threatened by the winds of change. There is a sense in which all religions and their leaders are prone to diminish God, to trap him in their doctrines, to tame him in their liturgies. But God is not inextricably bound by the confines of dogma and liturgy or in any religious tradition however exalted. God can never be adequately captured by any one religion or by all of them put together. God is an all-transcending reality, and this paramount fact makes religious pluralism necessary for each and every religion (p. 63).

It also requires a definite willingness to have our entire Christian life, traditions, and doctrines examined intensely. Such no-holds-barred questioning can have a decidedly salutary and purifying effect on each participating person and institution. Every religion, including Catholicism, has to some extent failed God's revelation, not only with respect to those dimensions of total revelation which it has not encountered, but also to those dimensions of revelation which it has experienced (p. 68).

Religious pluralism is necessary to bring the fruits of our religious tradition to persons and institutions representing different traditions.

This is not to suggest Christians abandon their doctrines, but rather that Christians share their doctrines, not as absolutes which are beyond question or beyond a need for reexamination, but which are seen as points for departure for serious consideration as people together pursue truth. Like Pilate, all people must be free to ask "What is truth?" (John 18:38). If people pursue truth with integrity, they will ultimately be led

to Christ. The prophet Jeremiah writes, "You will seek me and find me when you seek me with all your heart. I will be found by you," declares the Lord..." (Jeremiah 29:13-14) In John's Gospel Jesus says twenty-five times "I tell you the truth..." John 1:14 declares Jesus to be full of grace and truth. John 1:17 states truth comes through Jesus. John 8:31-32 says the Jesus' teachings will lead people into truth and in John 14:6 Jesus declares Himself to be "the Truth."

Religious pluralism is necessary to bring the fruits of our religious tradition to persons and institutions representing different traditions. Each religion exists not only for its members but for the enrichment of others outside its direct ambit. Christianity especially cannot afford to remain wholly inner-directed because Jesus explicitly commanded his followers to teach all people his salvific message. To bring the living fruits of our religious tradition to others means at least two reciprocal processes. We must not simply tolerate but rather actively encourage other religious orientations to bring the fruits of their traditions to our religion so that we can expand our own Christian glimpse of God and live more fully in his ways. And we must be firmly convinced that our success in making the Christian message available to others cannot be accurately measured by the number of converts we make to Christianity. From the specific standpoint of religious pluralism, the main thing is to assist persons of other traditions enhance their own personal and corporate religious living by enriching them with the Christian perspective. If converts are gained in this process, this is all to the good - not from the specific standpoint of religious pluralism but from the standpoint of the essential fecundity of Christianity. (Lee, 1988, p. 63)

Lee (1988) believes truth is not only cognitive, but even more importantly it is affective and reflected in lifestyle. He writes, "The goal of religious pluralism is always to a deeper loyalty and commitment to God's revelation as each of us experiences it... Love plays a far more important role than cognition in productive religious pluralism... Cognition often blocks the path to religious pluralism, while love tends to open up these paths" (p. 70). This love ideal is reflected throughout the New Testament:

*Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. And the second is like it: "Love your neighbor as yourself." All the Law and the Prophets hang on these two commandments."* (Matthew 22:37-40)

*And now these three remain: faith, hope and love. But the greatest of these is love. (1 Corinthians 13:13)*

*Do everything in love. (1 Corinthians 16:14)*

*For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love. (Galatians 5:6)*

*Above all, love each other deeply, because love covers over a multitude of sins. (1 Peter 4:8)*

Lee (1988) identifies five reasons his social-science approach to religious instruction makes a good macrotheory for religious pluralism. First, it is value-free in that the teaching act in itself does not embrace any one set of religious values or beliefs. This means that social science can examine all forms of religion education, each on its own merits. "The judgment which social science makes about religious subject matter is essentially a social-scientific judgment and so is not inherently prejudicial for or against any particular religious subject matter" (p. 111). Second, because the social-science approach does not embrace any particular religious worldview or attempt to discard any particular religion, it empowers the effective communication of the particular religion. Each religion, in essence, is able to "put its best foot forward." Third, the social-science approach is not held to any particular standard of theological orthodoxy. This allows for truth to be discovered and shared to the degree that it is true in the context in which it might be found. Fourth, the social science approach is free of ecclesiastical control. The ecclesiasticum can determine theological orthodoxy, but it cannot determine which procedures and which results of social-scientific activity are orthodox. And fifth, even though theologies can and have rapidly changed, the laws governing social-science have remained relatively stable suggesting that there is more truth in the laws governing social-science than there is in many theologies (pp. 110-117).

### **The Goal of Religious Instruction**

By Lee's understanding the Christian faith entails much more than acknowledging certain presuppositions about Jesus (i.e., his incarnation, life, death and resurrection); it is more about living than it is about knowing.

*We know that we all possess knowledge. Knowledge puffs up, but love builds up. (1 Corinthians 8:1)*

*For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love. (Galatians 5:6)*

...The full and unshakable base for a person's Christian faith/hope/love is the degree to which God reveals Jesus first as one reads the Gospels, and second as that person lives in the world. To encounter the inspired revelations of God in the Bible means, above all else but not excluding all else, that the person be faithful to the Jesus of the Bible. (Lee, "Religious Education," 1983, p. 14)

Accordingly Lee views the goal of religious instruction to be Christian living as well. He writes, "Religion (Christian living) constitutes the goal of religious instruction. Religious instruction is the facilitation of religion (or more operationally stated, religious behavior) in an individual. Theology forms one indispensable content of both religion and religious instruction" (Lee, 1973, p. 27). For Lee then, as for James, "faith without works is dead" (James 2:26).

### **Social Science and Religious Instruction**

In most of his writings Lee contrasts religious instruction with theological instruction and cites four contrasts between religious instruction and theological instruction (1973). First, religious instruction he says is lifestyle oriented whereas theological instruction is cognitively oriented. Where theological instruction is concerned about what a person knows and understands of theology, religious instruction is concerned about facilitating Christian living. Second, according to Lee, religious instruction is learner-centered while theological instruction is subject-centered. This means that religious instruction makes instructional decisions with primary consideration being given to the learner, while theological instruction makes decisions with primary consideration being given to theology, the discipline being taught. Third, religious instruction is based in educational processes and theological instruction is based in logical processes. Religious instruction is concerned about how the learner does in fact learn, while theological instruction is concerned about the logic of theological science. And fourth, religious instruction is environment-centered, while theological instruction is transmission-centered. Religious instruction is concerned about all aspects of the learning environment, i.e., learner, teacher, materials, socioemotional climate. In essence for Lee the learning environment becomes a "laboratory for Christian living (p. 27)." Theological instruction, however, is concerned about transmitting the subject matter to the learner as directly as possible, usually by the means of the teacher talking to the student (pp. 24-25).

Harold Burgess (1996) writes:

The social science model of religious education (instruction) is

delineated by the following criteria. First, normative roles relative to decisions concerning theory and practice are assigned to an existential fusion on the one hand of both religious and theological conceptualizations in harmony with the prevailing viewpoints of individual churches or denominations, and to empirically validated facts and laws pertaining to the teaching-learning act on the other. Theological and biblical content is accepted and inserted as pedagogically appropriate. Second, religious instruction is defined as the facilitation of specified, behaviorally defined, religiously targeted behaviors. Third, the teacher's function is to deliberately structure all of the demonstrably relevant pedagogical variables in such a way that the learner's behavior will be modified along desirable lines. Fourth, the learner's religious behavior (lifestyle, affective, cognitive) is learned in essentially the same way as any other human behavior. (p. 190)

Whereas theology is important to religious instruction, theology cannot dictate the "how" of religious instruction. Theology is subject matter and has little to say to or about method or how or why a person learns. Theology cannot predict what, or if, learning will take place. "...theology, in and of itself, does not necessarily give rise to religious lifestyle behavior which is the goal of religious instruction" (Burgess, p. 196). Method is to be determined by social science. The religion teacher identifies desired behavioral outcomes for the learner. Then the teacher structures the educational environment, according to the theories of social science, essentially into a laboratory for Christian living by taking control of as many of the variables in the environment as humanly possible. When the variables are properly controlled and arranged by the teacher the learner will learn or acquire the desired behavioral outcome in a predictable fashion.

### **Theories for Religious Instruction**

Lee (1973) identifies eight different theories for religious instruction. First, there is the "personality theory" which suggests the teacher's personality is the primary variable in the modification of the student's behavior along religious line. This theory relies heavily on the personal charisma of the teacher. Whereas it is true that the personality or charisma of teachers do indeed have significant influence in the lives of their students, it is only one of many variables.

Second is the "authenticity theory." This theory suggests that the primary factor in students growth is how real or authentic teachers are with their students. The more authentic teachers are with their students in the present moment the more likely their students will respond positively. The merits of this theory is it promotes congruence between the

teacher's inner and outer personality and minimizes confusion on the part of the learner, however, and as Lee points out, is inadequate as an overarching theory for religious instruction.

Third is the "witness theory." The witnessing theory suggests that students learn the most from their teachers by witnessing their teachers' lifestyle and behaviors. This theory would suggest that Christian living is more "caught" than taught. While students do learn much through example and modeling, the difficulty with this theory is that it is one-dimensional and lacks educational intention or planning on the part of the teacher. The theory fails to account for the fact that as imperfect human beings teachers do not always model Christian behavior and attitudes. It cannot predict which of the teacher's behaviors and attitudes will be learned.

Fourth is the "blow theory." Based on John 3:8, it suggests that the Holy Spirit is more transcendent than immanent, and that it most typically works not in accord with the natural order of creation and human development, but in supernatural and unexplainable ways. The primary difficulty with the "blow theory" is that it in effect takes the human teacher as teacher out of the equation.

The fifth theory is "dialogue theory." This focuses on the teacher-student interaction and the student-student interaction. Its strength is its focus on process content; its weakness is its lack of attention to substantive or subject matter content.

Sixth is the "proclamation theory." Where the "dialogue theory" gives little attention to subject matter, the "proclamation theory" gives primary attention to it, along with attention to the teacher's behavior (Romans 1:16; Romans 10:14-17; 2 Timothy 3:15-17). The difficulty with the "proclamation theory" is that it pays very little attention to the learner and the environment variables.

The seventh theory is the "dedication theory" which suggests that students will learn in direct proportion to the teacher's dedication. This theory negates the need for giftedness or training, suggesting that the teacher's good intentions and hard work are sufficient for teachers to be successful.

The eighth theory is the "teaching theory" reflecting Lee's social-science approach to religious instruction (p. 196).

In the teaching theory "four major classes of independent or causative variable can be identified: namely the teacher, the learner, the

course, and the environment" (Lee, 1973, 198). The task of the teacher is to manage these four variables in such a way that effective learning takes place in the life of the learner. Lee defines teaching as "that orchestrated process whereby one person deliberately, purposively, efficaciously structures the learning situation in such a manner that specified desired learning outcomes are thereby acquired by another person" (p. 206).

### **Focal Points for Religious Instruction as "Teaching Theory"**

Lee (1971) identifies six focal points for religious instruction: (1) Christian living, (2) experiencing, (3) nowness, (4) socialization, (5) kerygma, and (6) person. Christian living, as opposed to merely knowing doctrine, is the goal of all religious instruction. Christian living incorporates five dimensions: the ideological/belief, the ritualistic/practice, the experiential/feeling, the intellectual/knowledge, and the consequential/effects (p. 10). In regard to Christian living, Lee believes there are "three ascending levels of individual development through which a person undergoing religious education successively passes" (p. 12). They are instruction, which involves the knowing and understanding of doctrine; formation which includes attitudes, feelings, values/morality; and initiation which is interpersonal communication as experienced in the sacraments.

Lee (1971) states, "Experience is of pivotal importance in the learning of religion because religion itself is an experience and indeed a way of experiencing life" (p. 14). Lee believes that in order to grasp adequately a religious feeling or attitude the learner first must have personally experienced this feeling or attitude. He further believes experience is revelational and that God continues to reveal Himself to people in the present. The task of the religion teacher therefore is to deliberately plan and structure the learning environment so God's revelation is heightened in the consciousness of the learner and the learner has an encounter with Jesus in terms of the learner's own personal experience.

"Nowness" means that a person can only encounter and know God in the present, in the "now;" essentially to make a religion lesson a preparation for life rather than realizing it is a part of life itself. This sacrifices the present and the relationship a person can have with God. Lee (1971) writes:

It is in the present, not in the future, that God shares his life with man, that God unfolds himself in an ever-widening disclosure. It is because revelation is present in the present that it is supremely relevant to the life of each learner. Revelation and the learner meet

at the only place where they can meet, in the present moment. Thus the most effective preparation the learner can make for the future is the living of a revelational life in the present. (p. 22)

Socialization in religious instruction is the process by and through which a person is initiated into the life meanings and life patterns of the church and is another important dimension of religious instruction. *Kerygma* is the announcement of the good news. Lee (1971) states that kerygma is:

...the subject matter of the good news as firmly planted and centered in Jesus the Christ... Secondly, kerygma can be regarded as the process content of religious instruction; that is the becoming like Jesus... Finally, kerygma can be taken as the very act of proclaiming the good news, the concrete teaching activity, and the way in which the coming together of God and man is facilitated in this activity. (p. 30)

To be *kerygmatic* in one's teaching is "to be scripturally based, liturgically oriented, existentially thrust, experientially focused, personalistically directed and Christologically pointed." It is a process of Christification or of "Jesus infusing" the teaching act through a personal flowing both into the lives of the learners and into the life of the teacher through an ongoing revelation that is both educative and salvific.

In regard to the person, it is vital that religious education recognizes and begins with where the learner is at in the learner's own unique point of development. Lee (1971) states, "A major task of religious instruction is to help the individual come to be in awareness that which he is in experience" (p. 35). Religious instruction is about helping learners recognize and actualize their potential in Christ in the present moment. (Matthew 6:33-34; 2 Corinthians 5:17; Romans 6:13)

#### **Four Manners of Religious Education**

Lee (1971) identifies four "manners of religious education." These include: facilitation, behavioral modification, operationalizing, and a laboratory for Christian living. In facilitation, teachers seek to take charge of the variables in the educational environment and to structure them in such a way that the desired learning outcomes are most likely to occur. Lee states:

The facilitation process as it operates in the teaching-learning situation is a conscious and deliberative act. In other words, teaching represents a situation, which is so carefully shaped as to constitute an environment in which the probability that the learner will acquire the desired outcome is brought to the highest possible



point. Teaching is not an activity in which any variables should be left to chance; indeed, the more variables in the learning activity, which are left to chance, the less probable it is that the desired learning outcome will be produced. (p. 50)

Lee believes that any true learning (faith) results in modification of behavior. Without such change in behavior there is no real learning and a serious question as to whether or not one has faith. True faith will result in acts of faith (Matthew 7:16-20; 2 Corinthians 5:7; Galatians 5:6; James 2:26).

Lee (1971) writes:

Religious instruction has as a cardinal goal the modification of a learner's cognitive behavior so that he gains the appropriate religious knowledge and understandings and therefore can make an intellectual synthesis of faith and cognition in his own life.

Religious instruction has as a second cardinal goal the modification of a learner's affective behavior so that he acquires the processes of awaring, valuing, and forming attitudes about religious and religious-related reality. Religious instruction has as a third cardinal goal the modification of the learner's product behavior so that he can attain an appropriate command of the relevant existential, theological, and theologically-related subject matter. Religious instruction has a fourth cardinal goal the modification of the learner's process behavior, so that he can acquire the ongoing patterns, operations, and dynamics of thought, feeling, and action as related to religious living (p. 56)

Unless the learner's performance is changed, a teacher or religious instruction facilitator cannot ascertain whether cognitions or affects, for example, have been truly learned. Religious instruction is aimed at a change not only in personal commitment but in personal overt life style as well. (p. 57)

Operationalizing is the translation of learning into specific behavior to ascertain whether or not they have truly been learned. Lee (1971) writes:

To operationalize is to translate into a precise measurable behavior some segment of a more general concept or of a more global behavioral pattern. To operationalize is to so describe the behavior as to establish the conditions to make it possible to observe and measure the behavior, because only then can it be discovered whether in fact the learner has acquired the desired outcome. (p. 67)

Perhaps the area in which Lee is most susceptible to criticism is in

the area of behavioral modification. There are those who believe he aligns his approach with the theory of B. F. Skinner. The question his critics would have of the social science approach to religious education is: "Does the social science approach seek to control, and, therefore objectify a person's thought processes through logic, or does it allow for a true faith response as moved by the Spirit?" In other words, "What is God's involvement in the workings of faith, and what is merely the result of human logic and reasoning?" Here one must remember that Lee sees and understands God as being most immanent. However, inasmuch as he acknowledges the social science approach to religious education can be used equally well by any religious worldview, it may appear he has more faith in the approach than in the Spirit's work through the approach.

Effective religious instruction results not simply in a change in knowledge, but it also results in a change in behavior. As has been previously stated, this approach views religious education as not being about knowledge of doctrine. Religious education is about producing a life in Christ that expresses itself in a responsive "obedience of faith" (Romans 1:5), and instruction is more about relationship and living than it is about being able to articulate specific doctrines. (1 Corinthians 8:1). Where Lee finds himself at odds with a majority of Christian bodies is not in his goal of religious instruction, but in his valuing of theology or doctrine. Most Christian bodies view Christian theology and doctrines as something to be taught (cognitively), and when taught, they are intended to be embraced unquestionably as absolute truth (which from Lee's perspective is blind faith or faith in a fallible institution rather than the God of the institution). (Mark 7:5-13; Colossians 2:16-23)

### **The Content of Religious Instruction**

Lee ("The Content," 1985) writes about substantive content, which he differentiates from structural content or method. This content is comprised of eight different, yet, overlapping sub-contents: product, process, cognitive, affective, verbal, nonverbal, unconscious, and lifestyle contents.

*Product content* is most typically the outcome of one's cognition in the instructional environment. Product content tends to be particularized, static and tangible. While theology is the most obvious product content in a religion class, Lee is quick to point out that it is not the only one. Lee argues that theology is not to be introduced into a religion class for the purpose of teaching doctrine, but to make it possible for the learner

to acquire a deeper “cognitive consciousness of his present and potential religious experience” (p. 46). Lee writes:

What the experiential or behavioral orientation clearly suggests is that theological product content should be selected on a psychological basis rather than on a logical basis. By this I mean the theological content should be selected for and inserted into the lesson primarily on the basis of the degree to which it can be incorporated by the learner into his religious lifestyle rather than on the basis of the logical order inherent in the development of theology as a science. (p. 47)

*Process content*, in contrast to product content tends to be generalized, dynamic and intangible. Process content is generally more beneficial than product content because it is more readily transferable to other situations. The process content of a religion lesson is more than the teacher’s pedagogical approach, styles, strategies, methods, techniques and steps. “Religion as a way (process) of thinking, a way (process) of loving, and a way (process) of living also has its own process contents separate from (but in the religion lesson, not independent of) instructional practice or structural content” (Lee, “The Content,” 1985, p. 79). For Lee revelation itself is a process content. It is a meeting between God and His people. Through revelation God makes Himself known in a process and one has a relational encounter with Him.

*Cognitive content* is intellectual content and includes knowledge, understanding and wisdom. Knowledge in Christian education involves learning the basic truths of Christianity,<sup>2</sup> understanding involves recognizing why these truths are important, and wisdom involves knowing how to apply one’s knowledge and understanding in and for daily Christian living. Although cognitive content is valued, Lee also cites a number of its limitations, perhaps chief of which is the fact that it is more about knowing than it is being or doing.

Cognitive content is basically content about the Christian message rather than the living Christian message itself. The Christian message is first and foremost a person, Jesus Christ. The Christian message, therefore, is not content about Jesus but rather the living existential Jesus. The learner acquires the Christian message not primarily by intellecting about Jesus, but by experientially encountering Jesus as he is in the church and in the “world.” All learning is fundamentally a union of the learner with that which is learned, and love constitutes a more perfect union than cognition, especially in an instance where that which is learned is a person. (Lee,

*Affective content* includes any content characterized by feeling and is more highly valued than cognitive content. It includes people’s emotions, attitudes, values, and love. In regard to affective content and knowing God, Lee writes:

I strongly maintain that a person not only can know about God (cognitive content), but also, and in many ways more significantly, can feel the presence and the action of God in his own life (affective content). Knowing about God provides a very indirect and, in one sense, a very inaccurate view of God. Feeling God’s action provides a more direct – or much better yet, a less indirect – grasping of God. (Lee, “The Content,” 1985, p. 197)

It is interesting that in the Old Testament God seeks to be known primarily by His actions. He identifies Himself as being the God of Abraham, then the God of Abraham and Isaac, and then the God of Abraham, Isaac and Jacob. In other words He is the God who had been there for and acted in the lives of Abraham, Isaac and Jacob. On Sinai He identifies Himself as the God who had brought the Children of Israel out of Egypt, out of the house of bondage (Exodus 20:1). In John’s Gospel Jesus identifies Himself in His seven “I AM” statements by the way people can and do experience Him.

Lee (“The Content,” 1985) contends that love is the greatest and noblest of affective content stating:

If, as some perceptive church officials and religious educationists tell us, God and Jesus constitute the subject-matter content of religious instruction, then it would appear that love lies at the very heart of the work of every religion teacher. For Jesus – and by the way of analogy, for God too – love is the lifestyle. If God is love, if God and Jesus are love in action, then the primary and over-arching content of religious instruction must be a lifestyle of love. Education ought to teach us how to be in love always, and what to be in love with. (p. 203)

Love is regarded as a function as opposed to a “thing,” more process than product, and more affective rather than cognitive: “A person does not think love, nor can he will love; he feels love” (Lee, p. 231).

*Verbal content* includes both spoken and written words. The verbal content allows the teacher and the learners to express their thoughts, feelings and actions in symbols that can be received and understood by each other. Religious language has value to the extent that it reflects the

realities it symbolizes, provides meaning to and for one's experience, and promotes cognitive, affective and lifestyle responses. Yet, in spite of it many benefits, the verbal content of a religion lesson is overrated and overemphasized. By focusing upon verbal content, the religion teacher attributes to words more power than they possess, may stifle creativity and the use of more effective contents and a wider range of methodologies and techniques. This tends to make the teacher dominant and the learner passive.

Lee challenges the role and use of Scripture in many, if not most, religion classes. He suggests that it is more important to focus upon the lived word, the word incarnate, as it becomes incarnate in and through the lives of the teachers and in the lives their students. "The word of God is not solely or even basically a linguistic unit; it is the totality of God's living communication to us. Verbal content is one of its segment - and, I would argue, not at all the most important or most fruitful segment" (Lee, "The Content," 1985, p. 296). James Smart comments that God did not entrust his gospel to a book but to a fellowship of disciples who lived a gospel lifestyle. Scripture takes on its revelatory power and meaning when it is incarnated in the life of the church, in the lifestyles of the men and women who comprise the church (pp. 296-297).<sup>3</sup>

*Nonverbal content* is anything used in the religion class that is not verbal or linguistic in nature. Nonverbal content is a concrete reality, it can refer to a human behavior, it can be a humanly produced reality, it can refer to concrete situations like the particular arrangement of furniture, and it typically conveys information. Lee ("The Content," 1985) writes, "An individual's deepest affects, convictions, and thoughts about religion are conveyed nonverbally in a manner far more frequent and far more authentic than they are verbally" (p. 396). All too often the verbal content of a religion class is used as a substitute for firsthand experience. The quality of religion instruction in most settings would be greatly improved if teachers would focus more upon the nonverbal content, especially as it applies to providing firsthand experiences for the learners, and then use the verbal content to reflect upon their firsthand experiences.

*Unconscious content* is content that exists outside of one's awareness. Included in unconscious content are absent-mindedness, daydreaming, unnoticing, acting instinctively, acting involuntarily, and other such behaviors. Lee ("The Content," 1985) writes: "It would appear that a great deal of an individual's most significant religious learnings occurs at

the subconscious level” (p. 567). A primary task of a religion teacher should be to help learners unite their conscious with their unconscious. This can be done best with religion teachers understanding the influence, even suggesting that dreams may provide some context for religious instruction.

The last is *lifestyle content*. This is “the way in which a person organizes his self-system and lives out his life” (Lee, “The Content,” 1985, p. 608). Lifestyle content is the most important. It is holistic involving cognition, affect and psychomotor activity. For Christian lifestyle content to be taught effectively, it cannot be taught in the abstract or conceptually; it must be taught operationally, in the here-and-now. In other words, Lee believes people learn by doing and by living. “A person learns to live a Christian lifestyle by performing those behaviors which comprise a Christian lifestyle. Conversely, a person will not learn to live a Christian lifestyle simply by cognitively reflecting on this lifestyle or just by entertaining warm feelings for this lifestyle” (p. 616).

This suggests the need for performance-based curriculum, where the learners are asked to act on the behaviors they are seeking to acquire. Toward this end Lee suggests structuring the educational environment as a “laboratory for Christian living” in which the learner experiences and performs a desired lifestyle activity or behavior.

“...the learning process is one in which the learner actively manipulates the relevant variables in such a manner that these variables are recombined into a new configuration.

### **A Laboratory for Christian Living**

Lee (“The Content,” 1985) identifies seven major overlapping elements in making up a laboratory for Christian living. First, in a laboratory for Christian living there must be more than cognition about Christian living, or even affection for Christian living. The laboratory must be so structured that the learner performs concrete lifestyle activities and behaviors in the here-and-now. Second, a laboratory for Christian learning involves the learners having firsthand, as opposed to vicarious experience. Third, Christian living is holistic involving all the major domains of human functioning. Fourth, Christian living is typified by controlled conditions, meaning the teacher seeks to arrange the teaching-learning variables in such a way to produce the desired learning out-

come. "A laboratory for Christian living should afford the learner the freedom to become, not in a blurred or amorphous way, but in a situation whose controlled conditions optimize the possibility of authentic personal religious growth" (p. 621). Fifth, a laboratory appropriate to Christian living involves experimentation under controlled conditions that test the validity and workability of old ways and the trying out of new ways. "...the learning process is one in which the learner actively manipulates the relevant variables in such a manner that these variables are recombined into a new configuration, a configuration which is true both to the variables themselves and to the learner's own self-system" (p. 621). Sixth, a laboratory for Christian living includes ongoing performance-based validation of Christian lifestyle activities and behaviors through empirically testing the processes and products of these activities and behaviors. Finally, this approach blends theology and practice in a way that is mutually corrective and expansive. "...a laboratory for Christian living directly enables the learner to broaden, deepen, and in some cases to alter his Christian lifestyle practices by more reflectively, more awaringly, and more holistically bringing them into congruence with his theory of the ideal Christian lifestyle" (pp. 622-623).

In creating such a laboratory, Lee (1973) suggests a taxonomy of the teaching act: approach, style, strategy, method, technique, and step. Approach is one's basic orientation to the teaching act; examples are the theological approach and the social science approach. Style is pattern of instruction that determines the direction of the learning activities; examples are teacher-centered or learner-centered. Strategy is the plan for the use of pedagogical methods; examples are transmission, discovery and structured learning. Method is pedagogical procedure used in the teaching-learning act, examples are problem-solving, teacher-pupil planning, and individualized teaching. Technique is the structuring of the learning situation, examples are lecturing, role-playing, and projects. And step is the here-and-now pedagogical practices enacted, examples are praise, asking questions, giving verbal support, and giving directions (pp. 33-35).

### **Summary and Implications**

The social science approach to religious instruction has a lot to commend it. It is rooted in both teaching and learning theories that are empirically supported and that enables teachers to make pedagogically sound decisions. Holistic learning outcomes tend to take on depth and are reinforced through and within the learner's own person. Experience-based learning outcomes tend to lead to transformation and to action

beyond the educational environment. A pluralistic approach remains an open system that encourages an ever-evolving and continually correcting understanding of truth and one's faith.

Where the approach is most suspect is in how it minimizes the transcendence of God and how it seemingly embraces behavior modification. While Lee may deny both these charges, one (or, at least this writer) is still left with some uneasiness. One comes close to the sense that he places the empirical validity of the social science, of the religious instruction process, over the sovereignty of God. James Wilhoit (1986) writes:

Coe, a true giant in religious education was frequently guilty of bolstering his own opinions and limited observations with undocumented appeals to supposedly established principles of scientific education. Lee, on the other hand, has given us social science without religious education. The focus of his writing has primarily been the critique of religious-education theories that are not scientifically based and the identification of social science data relevant to religious education. (pp. 98-99)

Wilhoit (1986) further critiques the problems or obstacles facing the social science approach to religious education. First, because of the high cost of research the approach cannot be used in regard to many social problems nor can it be pushed to conclusive answers. Second, the findings of the research are frequently dismissed and rejected because of the suspicion of and prejudice against scientific inquiry in the areas of religion (Wilhoit, pp. 99-100). Third, there is difficulty in finding objective validation of the findings of the research data behind the approach. "We will always challenge the research methods and designs of those studies whose results seem to us morally obnoxious, but we will look with sympathy on studies of equal quality whose finding we believe to be right" (p. 101). Fourth, there is an "Is/Ought" problem. The research is descriptive and can tell us what is, but it is not predictive in that it cannot tell us what ought to be, nor can science tell us the problems or issues which ought to be studied. And fifth, there is enough ambiguity and diversity in the research data that one cannot draw firm conclusions.

Rather than abandoning the social science approach to religious instruction, Lee could be interpreted as allowing for these obstacles as reasons for renewed effort. Lee would perhaps not agree with the last two problems listed by Wilhoit, but may assert that the research sufficiently supports his approach. Although the research data is descriptive,



it also offers an investigative frame for religious instruction. The research not only describes the problems in religious instruction, it identifies what tends to work. It, therefore, enables the teacher to be able to anticipate outcomes based upon the arrangement of the variables in the educational environment. In this fashion, the teacher is able to arrange variables in a way that are most likely to produce the desired learning outcomes. *LEJ*

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## Footnotes:

1. As a generality I can agree with Lee, however, when it comes to the most important events of Scripture, namely the birth, death and resurrection of Jesus, the historicity of these events become very important as Christianity

is no longer Christian without them. Jesus is more than messenger and teacher, He is Savior (Galatians 4:4-5).

2. Although Lee would acknowledge that God is absolute and therefore there is absolute truth, he would view what is taught by the church as truth is ecclesiastical truth or personal truth, therefore, only an approximation of absolute truth and it should be held tentatively.
3. I concur with Lee that the lived word as it becomes incarnate in the lives of Christians is a powerful word and a necessary word (James 1:22). However, I believe Lee minimizes too much the causative nature of the Scriptures and of the verbal message of the gospel suggested in such passages as John 17:17; John 20:31; Acts 12:24; Romans 1:16; Romans 10:17; 1 Thessalonians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 1 Peter 1:23; 1 Peter 3:15.

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# **Teaching the Familiar in a New Way: Strategies for Teaching Daniel in a Lutheran High School Setting**

by Andrew E. Steinmann

## **Introduction**

Two challenges face the Lutheran High School teacher who has to deal with what may be well-known Bible stories to a classroom that has a good percentage of students who have attended church and Sunday school their entire lives. One challenge is to engage these students with familiar texts in ways that will not seem old and hackneyed. The other is to simultaneously engage students who may have little or no prior knowledge of the Bible or little acquaintance with even its most well known portions.

One book of the Bible that presents this challenge is the book of Daniel. The early portions of Daniel contain narratives that are dramatic and memorable such as the three men in the fiery furnace and Daniel in the lion's den. These stories are simple narratives with some obvious applications that can be taught to young children. High school students who have heard these stories in Sunday School or encountered them somewhere in their Lutheran, or other parochial elementary school education may think they have little need to revisit them. On the other hand, they make an appealing entry into the world of the Old Testament for those who have not studied the Bible. Is there a way to reach both kinds of students in the Lutheran High School classroom while teaching Daniel or similarly familiar biblical texts? I believe there is. By engaging students in making connections between various parts of the Bible students who view the topic as "old" material will be able to find new insights into it, while students who have had little exposure to the Scriptures will be exposed to several biblical texts at once. There is an added benefit to such an approach: it helps students acquire skill in using a basic rule of biblical interpretation: Scripture interprets Scripture.

Daniel is particularly fertile ground for such a pedagogical strategy, since it is replete with connections to other books in both the Old and New Testaments. Given all of its connections, the instructor has a wide variety of choices for a lesson plan, and can tailor it to a particular class's

abilities and interests.

In the discussion below I will primarily concentrate on pointing out the connections between Daniel and other portions of the Bible, with only a few brief comments on how these might be applied or taught. The competent teacher should have no trouble in devising ways to present this material and use it to stimulate discussion or generate assignments based upon it. My goal is to point out these parallels, which may not be familiar to many High School instructors of religion. It is hoped that given this introduction, instructors will find their own situation-appropriate ways of using the insights presented below.

### **Connections Between Daniel and Other Old Testament Books**

Daniel has several connections to other portions of the Old Testament. The most important parallels are those between Daniel and Joseph in Genesis, with Esther, and Daniel as a prophetic book and concepts shared with the wisdom books.

#### **Daniel and Joseph**

One of the most noticeable parallels to Daniel is the story of Joseph in Genesis. Both are taken forcefully to a foreign country (Gen 37:12-36; Dan 1:1-7); both are condemned to punishment due to their loyalty to God, but God is with them in their punishment (Gen 39; Dan 6); both are servants and advisors to pagan kings (Gen 41:46; Dan 1-6); both interpret dreams for the king (Gen 41:1-38; Dan 2, 4); and both are promoted to high office (Gen 41:39-45; Dan 2:48; 5:29; 6:2).

The similarities extend beyond these common elements in the lives of the two men, however. Even the Hebrew and Aramaic vocabulary of Daniel is similar to that of the Joseph cycle in Genesis. The similarities include the use of the term “magician” (Gen 4:8, 24; Dan 1:20; 2:2), an Egyptian “loan word” used elsewhere in Scripture only in Egyptian settings (Exod 7:11, 22; 8:3, 14, 15; 9:11). The same root is used for “interpretation” and “interpret” (Hebrew noun; Gen 40:5, 8, 12, 18; 41:11; Hebrew verb; Gen 40:8, 16, 22; 41:8, 12, 13, 15; Aramaic noun; 32 times in Daniel; Aramaic verb; Dan 5:12, 16)<sup>1</sup>. In another instance both use the verb root to describe the distress that comes upon a king because of a dream (Gen 41:8; Dan 2:1, 3). Another verb used to describe a downcast or gaunt look to someone’s face occurs in both accounts (Gen 40:6; Dan 1:10). These are the only uses of this root in this sense. Elsewhere it means to be angry or indignant. Finally, it should be noted that eunuchs (sometime translated “officials”) play an important role in the early captivity of both Joseph and Daniel (Gen 37:36; 39:1; 40:2, 7; Dan 1:3, 7, 8, 9, 10, 11, 18).

Even more significant are the parallels that connect the wisdom and insight of both Joseph and Daniel with God. Both men are observed by pagans to have a “spirit of (holy) gods” in them (Gen 41:38; Dan 5:11, 14). Both recognize God’s use of dreams to reveal the future to kings (Gen 41:25, 28; Dan 2:28). Joseph and Daniel alike freely admit that their ability to interpret dreams does not come from them, but from God (Gen 40:8; 41:16; Dan 2:28).

These connections are far too many to be explained as mere happenstance or the result of similar incidents in the lives of these two men.<sup>2</sup> Very clearly Daniel has modeled his composition on Genesis and is consciously drawing his readers’ attention to the similarity between his situation and Joseph’s. In doing so, Daniel is telling his readers that God has not lost control of the world, nor has he abandoned His people in the Babylonian captivity. Instead, just as God was present in Joseph’s life and used him for “the saving of many lives” (Gen 50:20), so also God is present with his people in the Babylonian captivity and beyond.

Some scholars have seen another connection between Joseph and Daniel, however. They note that the tale of Ahikar, the story of a court minister who is disgraced and rehabilitated, is similar to the stories of Joseph and Daniel (especially Daniel 6). The story of Ahikar was apparently widespread, as shown by its existence in Aramaic, Syriac, Arabic, Armenian, Slavonic and Ethiopic versions. The story was probably originally composed in Aramaic somewhere in Mesopotamia (Ahikar is Assyrian for “brother is precious”) and may be as old as the seventh century BC. The story was known in Jewish circles and was transformed and adopted by the author of Tobit for inclusion in his book, which makes Ahikar the nephew of Tobit (Tob 1:21-22; 2:10; 11:18; 14:10).

While there are some similarities in the overall plotline of Ahikar, there is little or no evidence that Daniel is dependent on Ahikar (Collins, 1993). The most that can be asserted is that Daniel was acquainted with stories of fallen and restored courtiers such as Ahikar and may have adhered to some conventions of the genre of such stories. Instead, it is much more important to see the shared elements of Daniel with the Joseph story and understand the theological similarities of these two Hebrew compositions.

This would be an ideal “group project” for a class that was studying Daniel. Students could be given the two texts and asked to compare and contrast Joseph and Daniel. Ultimately, the goal of a lesson on these texts would be to reinforce God’s loving grant of gifts to his people,

gifts that enable them to live godly lives in their vocations.

## **Daniel and Esther**

The chronologically later parts of Daniel share a Persian setting with the book of Esther. Moreover, both books in their entirety share the general setting of Jews living among a predominantly pagan culture. Therefore we should not be surprised at some features that the two books have in common.

Both prominently feature the intoxicating effects of wine at parties that lead to hasty and ill-advised actions on the part of kings (Dan 5; Esth 1). Mordecai, like Daniel, is an advisor to the king who sits in the king's gate (Dan 2:49; Esth 2:19, 21; 3:2-3; 4:2, 6; 5:9, 13; 6:10, 12). Both men are honored by the king with special garments (Dan 5:29; Esth 6:7-11). Both books refer to the unchangeable nature of royal decrees "according to the law of the Medes and the Persians" (Esth 1:19; Dan 6:8, 12, 15). Most importantly, both books refer to professional jealousy and rivalry that leads to persecution because of Jewish identity and piety (Dan 3 and 6; Esth 6).

Luthern high school...students  
...are not the first generation  
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While some of these similarities stem from the similar settings of the books, others stem from common experience of monotheistic Jews in a polytheistic pagan environment. These similarities do not point to a reliance of one book upon the other. Instead, they point to some common experiences lying behind the composition of both books. Both assume that living in an ancient pagan society is fraught with peril for Jews because of their religious belief and practices that set them apart from their neighbors and constructs a barrier that prevents their complete assimilation to the society in which they live. Both demonstrate that refusal to completely assimilate may lead to persecution. However, both books also demonstrate that Jews can remain faithful to their identity as God's people and serve pagan masters, even pagan kings. Both also demonstrate that some assimilation is possible (e.g., both Mordecai and Belteshazzar/Daniel can be called by non-Jewish names with pagan theophoric elements [Marduk or Bel, the patron god of Babylon]). Finally, and most importantly, both books emphasize that God can place his people in positions of authority even in a system that is corrupted by idolatry, although this theme is

much more subtly expressed in Esther (Esth 4:14) than in Daniel.

There are any number of ways to apply this text to contemporary secularized Western societies where Christians must often decide what is or is not a compromising of their faith. This is a challenge that high school students often have to face as they mature. A Lutheran high school classroom is an ideal setting in which to bring this issue to light in a biblical setting that demonstrates to students that they are not the first generation to feel the pressures that are brought to bear upon them by a secular society and to offer them good biblical examples of how to deal with these pressures.

### **Daniel and the Prophets**

From antiquity Daniel was considered to be among the prophets God raised up for Israel. Among the Dead Sea Scrolls Daniel 11:32 and 12:10 were quoted as words of a prophet (4QFlorilegium, column 2, line 3). Josephus revered Daniel as a prophet (Antiquities 10.266, 12.322; also see Antiquities 10.210, 266-281; 11.337). In the New Testament Jesus speaks of "the prophet Daniel" (Matt 24:15).

However, it has been frequently noted that Daniel is not grouped among the section labeled Prophets in the Jewish arrangement of the canon, but is included in the Writings. This should not be an impediment for understanding Daniel as a prophet, since the Jewish arrangement probably stems from liturgical developments in late antiquity, and is not a judgment on the prophetic content of Daniel's book (Steinmann, 1999). However, Daniel contains no public proclamation of God's word by the prophet, a leading feature that is found so frequently in the other prophets.<sup>3</sup> Yet, Daniel has a number of features that places it squarely among the rest of the prophetic books.

One feature that Daniel has in common with previous prophets is his ministry to royalty. Just as Gad, Nathan, Ahijah, Elijah, Micaiah, Elisha, Isaiah and Jeremiah prophesied to kings, so also on at least three occasions (Dan 2, 4, 5) Daniel declared the word of the Lord to Babylonian kings. However, there is a difference between Daniel as prophet to the kings of Babylon and the previous prophets. Unlike them, Daniel never prophesied unless God first revealed something to the king in a dream (Dan 2, 4) or through the mysterious handwriting on the wall (Dan 5). The difference, of course, is the setting. In contrast to the kings of Israel and Judah, a prophet could not assume that the kings of Babylon would have been familiar with the God of Israel or would have had held Yahweh in great respect or fear. Even a corrupt and faith-

less kings such as Ahaz feigned respect for Israel's God when confronted by the prophet Isaiah (Isa 7:12), and the evil Ahab could be moved to repentance by Elijah's prophecy (1 Kgs 21:17-29). However, Babylon's kings had little familiarity and oftentimes less use for what they perceived as the peculiar God worshiped by the captive Judeans. Therefore, God prepared the way for the prophet and his message through revelation that arrested the king's attention but required the ministry of Daniel as God's spokesman to interpret and clarify.

Daniel's prophetic ministry in these instances was not limited to interpreting dreams and signs, however. In each case Daniel used his opportunity to declare some additional truth. In Daniel 2 he tells Nebuchadnezzar that humans are unable to interpret dreams reliably, but that there is a God who reveals mysteries (2:27-28). In Daniel 4, Daniel prophesied repentance and reformation (4:27). Before interpreting the handwriting on the wall, the prophet used the occasion to preach the law of God to an arrogant king (5:18-23). Though brief, these prophetic messages are similar to the messages of Israel's prophets both before and after the Babylonian captivity.

Visions are also another common feature of Yahweh's prophets.<sup>4</sup> Two of Daniel's visions involve symbolic features which call for interpretation, Daniel 7 and 8. This type of vision is recorded as early as Amos (Amos 7:7-9; 8:1-3) and is also among the types of visions received by Daniel's older contemporaries Jeremiah (Jer 1:11-19; 24:1-10) and Ezekiel (37:1-14; 40:1-48:15). Later, Zechariah would also receive several symbolic visions (Zech 1:7-6:8). Thus, Daniel's visions are neither a new way of God revealing his word to a prophet nor unique in form.

Another more obvious feature of Daniel's prophecy is his frequent use of predictive prophecy, which not only is a constant feature of his visions, but also is the main thrust of his interpretation of Nebuchadnezzar's dreams and of the handwriting on the wall. Daniel's predictive prophecies could have a short term fulfillment (Dan 4 and 5), thereby confirming Daniel's status as a true prophet of God to his contemporaries (Deut 18:21-22; cp. Jer 28:1-17). However, Daniel's visions and his prophecy to Nebuchadnezzar in Daniel 2 have a decidedly long term, eschatological emphasis that is both messianic and focused on the kingdom of God.

Therefore, Daniel's book is rightly placed among the prophetic books in Christian Bibles. While his prophetic ministry was in many ways unique owing to his setting in the Babylonian court during the



exile, it nevertheless was a forceful proclamation of the word of God in ways similar to the other prophets. It pointed forcefully forward to Christ and his kingdom, continuing the revelation first begun with Moses' books.

Comparing Daniel to the other prophets is an appropriate entry into a discussion of what might be proper "prophetic" proclamation by Christians today. How can we declare God's word to the powerful when we are in a position to do so? How can we use an opportunity to build on someone's experience to drive home an "additional truth" as Daniel did for Nebuchadnezzar? How, like the prophets, can we point others to Christ?

### **Daniel and Wisdom Books**

Even a casual reader of the Hebrew/Aramaic text of Daniel soon realizes that there is a high concentration of words normally associated with wisdom books, especially Proverbs. Among these are the verb understand (twenty-two times) and the related noun understanding (five times), the Hebrew and Aramaic nouns for knowledge (five times); the noun wisdom (nine times) the verb have insight (ten times); and the related noun insight (three times).<sup>6</sup> Daniel is not only described by these words, but his eschatological prophecies also speak about "those who have insight" (12:3) and "knowledge increasing" (12:4). Clearly, wisdom concepts are important for Daniel. Indeed, some critical scholars have sought to locate the composition of the book not in the Persian period immediately following the fall of Babylon, but in second century Palestine among Jewish "wisdom circles" and to view this type of wisdom as "mantic wisdom," a supposedly distinct type of wisdom in contrast to the wisdom contained in Proverbs, Ecclesiastes or Job (Collins, 1993).

However, the distinction is artificial, because the wisdom in both cases is the same. Wisdom is primarily an attribute of God. Secondly, true wisdom is granted by God to his people and is possessed only by those who through faith have been brought by God into his kingdom. This is emphasized repeatedly in Proverbs. In addition, there are more than a few passages in the wisdom books of the Old Testament that speak of how a wise person acts before a king. Among these are sayings that are especially relevant to Daniel including Job 12:18; Proverbs 13:35; 16:12, 13, 14, 15; 19:12; 20:2, 28; 21:1; 22:11, 29 and Ecclesiastes 8:1-4.

The sayings in Proverbs lay out what it means to be a wise person before a king. Daniel provides a concrete example of such a wise per-

son. His life as a wise courtier is, in effect, a case study of wisdom in action. Daniel also contrasts to the wise men of Babylon, who are unable to interpret Nebuchadnezzar's dreams or read the handwriting on the wall. As Daniel himself acknowledges, the wisdom to do such things comes from God (2:27-30). Daniel also prophesies about other wise people who "have insight" and "make many understand" (11:33), who may stumble (11:35), but in the end will be resurrected (12:3). During their time "knowledge will increase" (12:4). Daniel's prophecy is about his fellow believers who, like him, are wise, not in the way that the world counts wisdom, but in God's ways. In their day knowledge of the Gospel will be increased because the Messiah will come. In this way Daniel's wisdom points to Christ, the true Wisdom of God (1 Cor 1:24). Daniel moves from Proverbs' more abstract presentation of wisdom to the concrete example of wisdom in action in order to both encourage God's people in using the wisdom of God which He grants to His people, and to encourage them to look for the coming of Wisdom in the person of Christ, who increases knowledge of God through his death and resurrection.

Thus, Daniel provides the instructor a way to move from the abstract statements in Proverbs to a "case study" of the application of those statements. This is a powerful way to demonstrate that both the book of Proverbs and Daniel are relevant to Christian life today. Allowing students to match the Proverbs with their application in Daniel's life would be an ideal way to move them to a consideration of how God's wisdom in Proverbs could apply to their life and become a part of their resources for making wise decisions.

### **Daniel in the New Testament**

Daniel is an important book for understanding the portions of the New Testament that treat the first and second advents of Christ. The most important connections between Daniel and the Old Testament are the connection between the Messiah and the coming of God's kingdom and the "Son of Man" in Daniel's vision of the Ancient of Days (Dan 7:13-14). While the origin of Jesus' use of the Son of Man has been endlessly debated among scholars, there can be no doubt that several passages in the New Testament are based on Daniel's use of this term. A quick comparison demonstrates that Jesus understood himself to be the Son of Man seen in Daniel's vision.

#### *Daniel 7:13-14*

I kept looking in the visions of the night, and behold – with *the*

*clouds of heaven* | someone | *like a Son of Man* was coming. He came to the Ancient of Days, and he was brought before him. He was given dominion, honor [Old Greek and Theodotion have “glory”] and a kingdom. All people, nations and languages will worship him. His dominion is an eternal dominion that will not perish, and his kingdom is one that will not be destroyed.

*Matthew 24:30*

Then the sign of *the Son of Man* will appear in heaven, and then all the tribes of the earth will mourn, and they will see the *Son of Man coming on the clouds of heaven* with power and great *glory*.

*Matthew 25:31*

When the *Son of Man* comes in his *glory*, and all the angels with him, he will sit on his glorious throne.

*Matthew 26:64*

Jesus said to him, “You have said so. But I tell you, from now on you will see the *Son of Man* seated at the right hand of power and *coming on the clouds of heaven*.”

*Mark 13:26*

And then they will see the *Son of Man coming in clouds* with great power and *glory*.

*Mark 14:62*

And Jesus said, “I am, and you will see the *Son of Man* seated at the right hand of power, and *coming with the clouds of heaven*.”

*Luke 21:27*

And then they will see the *Son of Man coming in a cloud* with power and great *glory*.

John also understood Jesus to be the Son of Man from Daniel, as demonstrated by several passages in Revelation.

*Revelation 1:7*

Behold, he is *coming with the clouds*, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

*Revelation 1:13*

...and in the midst of the lampstands was one *like a son of man*, clothed with a long robe and with a golden sash around his chest.

*Revelation 14:14*

Then I looked, and behold, a white cloud, and seated *on the cloud* one *like a son of man*, with a golden crown on his head, and a sharp sickle in his hand.

In addition to Daniel 7:13–14 there is another messianic passage in Daniel that depicts a messiah to come, 9:26. This passage and 7:13–14 probably lie behind John the Baptist's question to Jesus:

*Daniel 9:26*

Then, after the sixty two weeks a Messiah will be cut off and have nothing. Both the city and the Holy Place will be destroyed with a **Leader who will come**. Its end will be with a flood, and until the end will be war. Desolations have been determined.

*Matthew 11:2–3*

Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, "Are you the one **who is to come**, or shall we look for another?"

*Luke 7:19*

...calling two of his disciples to him, sent them to the Lord, saying, "Are you the one **who is to come**, or shall we look for another?" And when the men had come to him, they said, "John the Baptist has sent us to you, saying, 'Are you the one **who is to come**, or shall we look for another?'"

This same connection is found in Revelation in the apostle John's threefold description of God:

*Revelation 1:4*

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and **who is to come** and from the seven spirits who are before his throne,

*Revelation 1:8*

"I am the Alpha and the Omega," says the Lord God, "who is and who was and **who is to come**, the Almighty."

*Revelation 4:8*

And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, "Holy, holy, holy, is the Lord God Almighty, who was and who is and **who is to come!**"

Another connection between Daniel 7:13–14 is the description of Jesus' eternal kingdom that will never end. This is a description of the kingdom of the Son of Man (7:14) as well as God's kingdom in general (2:44; 4:34; 6:26). This description of God's kingdom is rare in the Old Testament but found three times Daniel.<sup>7</sup> It is reflected in Gabriel's words to Mary:<sup>8</sup>

...and he will reign over the house of Jacob forever, and **of his kingdom there will be no end.**

Thus, Daniel 7:13-14 is the most important connection between Daniel and the New Testament. Moreover, the use of this passage in the New Testament reveals that both Jesus and his contemporaries viewed the Son of Man in Daniel 7 as the Messiah. Since Daniel 7 is the pivotal chapter in Daniel, it should not be surprising that it is also the important messianic chapter in Daniel.

Another messianic connection to Daniel was made by Jesus in elaborating on Psalm 110:22-23, which Jesus applied to himself. Jesus explained "The one who falls on this stone will be broken to pieces, and the one on whom it falls will be crushed" (Matt 21:44; cf. Luke 20:18). This imagery of the stone falling on someone and crushing is a reference to the stone that smashes the statue in the dream of Nebuchadnezzar: "In the days of those kings the God of Heaven will establish a kingdom that will never be destroyed, nor will the kingdom be left to another people. It will crush and end all of these kingdoms, but it will be established forever, just as you saw that a stone was cut out of the mountain without hands, and it crushed the iron, the bronze, the clay, the silver and the gold. A great God has made known to Your Majesty what will happen after this. The dream is sure, and its interpretation is certain." (Dan 2:44-45). The stone that crushes is found only in Daniel, and Jesus clearly identified it with himself.

Therefore, Daniel offers an opportunity to expose students to the reasons why the New Testament identifies Jesus as the Messiah, the Christ. This is not a Christian invention without precedent, but flows organically out of the Old Testament itself. All too often our culture teaches us to believe that Christians believe that Jesus is the Savior, but that this is simply some type of personal opinion without sound basis. Daniel affords us an opportunity to discuss why the early Christians identified Jesus as the Messiah and why this was not a new phenomenon, but simply a recognition that Jesus was the one about whom the Old Testament spoke from the beginning.

Many other concepts and phrases from Daniel are used in the New Testament. The highest concentration of these is in Revelation, whose apocalyptic vision and eschatology draw heavily upon Daniel.<sup>9</sup> The most important of these uses of Daniel are:

Dan 2:47 / Rev 17:14	Dan 7:24 / Rev 12:3; 13:1; 17:12
Dan 3:4 / Rev 10:11	Dan 7:25 / Rev 12:14; 13:6-7
Dan 3:23-25 / Heb 11:34	Dan 8:10 / Rev 12:4
Dan 4:9,18 / Matt 13:32; Mark 4:32; Luke 13:19	Dan 8:26 / Rev 10:4
Dan 7:2 / Rev 7:1	Dan 9:27 / Matthew 24:15; Mark 13:14 <sup>10</sup>
Dan 7:7 / Rev 13:1	Dan 10:5 / Rev 1:13
Dan 7:9 / Rev 1:14; 20:4,11	Dan 10:6 / Rev 1:14; 2:18; 19:1,12
Dan 7:9-10 / Matt 19:28 <sup>11</sup>	Dan 11:36 / 2 Thes 2:4 <sup>12</sup>
Dan 7:10 / Rev 5:11; 20:12	Dan 12:1 / Rev 3:5; 7:14; 13:8; 20:12
Dan 7:11 / Rev 13:5; 19:20	Dan 12:2 / Matt 25:46; John 5:29; Acts 24:15
Dan 7:13 / Rev 1:7,13; 14:14	Dan 12:3 / Matt 13:43; Phil. 2:15
Dan. 7:20 / Rev. 13:5; 17:12	
Dan. 7:21 / Rev. 11:7; 13:7	
Dan. 12:10 / Rev. 22:11	

The widespread use of imagery and themes from Daniel in the New Testament testifies to the importance of Daniel as a transition between the earthly kingdom of Israel and the eternal kingdom of God. As a book that relates events beginning with the last days of Judah and showing the transition of the people of Judah from a nation to a captive people among the nations, Daniel's greater contribution is to point to the greater transition of God's people from citizens of a fallen world to citizens of God's eternal kingdom, a transition accomplished in the Messiah. By exploring these connections between Daniel and the New Testament, we can help students view their life as citizens in both realms, and help them grow in Christian living as they take the "long view" of their lives as citizens of God's eternal kingdom instead of simply viewing life from the perspective of citizens of a temporary and transient world.

## Conclusion

Far from being simply a book that contains exciting and dramatic Bible stories for young children, Daniel is a very practical book both for the study of Scripture as a whole as well as for learning to apply God's Word in daily living. A comparative approach to Daniel can open up new avenues for discussion of this book and of important biblical topics

relating to the Christian faith and life. The main hurdle has been lack of knowledge concerning Daniel's connections to the rest of Scripture. It is hoped that this small essay will provide instructors with new ways to present and discuss such topics with their students. *LEJ*

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### Footnotes

1. With the exception of Eccl 8:1 where the noun "interpretation," a loan word from Aramaic, is used, these are the only use of this root in the Old Testament.
2. The assertion of some scholars that Daniel is a midrash on the Joseph stories is misguided and incorrect. A midrash is an interpretive reading of a text. Daniel is not attempting to interpret Genesis. He is presenting an entirely new story. See the discussion in Collins, 1993.
3. This in itself did not necessarily disqualify a book from being placed among the prophets. Jonah contains only five words of public proclamation (Jonah 3:4), and Habakkuk contains only dialogue between the prophet and God and a prayer.
4. The Old Testament references visions received by God's prophets at least fifty-nine times, including twenty-seven times in Daniel (Num 12:6; 24:4, 16; 1 Sam 3:15; 2 Sam 7:17 = 1 Chr 17:15; 2 Chr 9:29; 32:32; Isa 1:1; 21:2;

- 22:1, 5; Jer 24:1; 38:21; Ezek 1:1; 7:13, 26; 8:3, 4; 11:24; 12:22, 23, 27; 13:16; 40:2; 43:3 (three times); Dan 1:17; 2:19; 7:1, 2, 7, 13, 15; 8:1, 2 (twice), 13, 15, 16, 17, 26 (twice), 27; 9:21, 23, 24; 10:1, 7, (twice), 8, 14, 16; 11:14; Hos 12:10; Obad 1; Nah 1:1; Hab 2:23).
5. For a discussion of the generic features associated with the prophets' report of their symbolic visions see Niditch, 1983.
  6. For a discussion of these wisdom terms see Steinmann, 2006.
  7. Outside of Daniel the Old Testament only mentions the eternal kingdom in passages traditionally regarded by Christians as messianic (1 Sam 13:13; 2 Sam 3:28; 7:13, 16; 1 Chr 17:14; 28:7; Ps 45:6).
  8. Note that Gabriel is only mentioned in Daniel and in Luke 1.
  9. For the more important connections between Revelation and Daniel see Beale, 1980, 1984, 1985, 1986, 1992.
  10. The reference is to Daniel 9 and not the desolation accomplished under Antiochus IV Epiphanes (Dan 8:13, 11; 12:11).
  11. Note the connection between Jesus, the Son of Man, on his throne and the throne of God the Father, the Ancient of Days.
  12. This passage is key to Paul's view of the "man of lawlessness," the Antichrist. See commentary on 7:23–25; 11:36–39 and 12:5–7.

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# Effort, Improvement, and Using Time Wisely

by Erik Malm

Is it possible for church organizations to place professional educators in situations that hinder their professional growth? Could both church and worker be better served by consideration of a better balance between instructional time and advising extracurricular activities? I am compelled to answer, “yes” for two reasons.

First, although church related professionals are not required by some organizations to seek state certification in the subject area in which they teach, I believe that it is in the best interest of both the organization and the professional that the parochial school teacher attempts to align their professional status with state certification standards. Second, I believe that the motivation to want to improve one’s professional performance must come from the realization that the teaching demands continual work for improvement, driven by the notion that learning never stops: one may, however, choose to stop learning.

If one is not certified to teach, one should, at the very least, move to become certified. I am empathetic to the staffing challenges that many church-related schools face. I completely understand how difficult it is to compensate qualified professionals from a budget that is privately funded. I recognize major revenue streams for church-related organizations flow from tuition, gifts and congregational support. Clearly, church-related organizations are reliant on a relatively small pool of qualified candidates who demonstrate a unique willingness to sacrifice personal financial gain to be part of a distinctive mission. It is therefore not uncommon for such organizations to engage highly qualified individuals who do not happen to be state-certified.

The quandary is in finding ways to foster professional growth in teachers as opposed to occupying more of their time in other avenues. Time allocation may become the most significant factor in the career of the church educator. Understaffed church-related schools may covet how much a teacher can do without emphasizing how well they can do it. Ideally, schools love to find full time classroom teachers who can advise

multiple programs while also effectively educating their students. But is that a fair expectation of the teachers?

A teacher who can fully commit to professional improvement while teaching a full course load faces a daunting task. Many church-related schools have been known to ask their faculty members to take on tasks that are neither within that person's field of expertise nor their interests. This practice will improve neither the teacher nor the organization. The environment created thereby is one of enabling, or necessitating, a "do enough to get by" mentality that, by default, also negates the possibility that a teacher will get better at what they do.

Church-related schools must have as a priority, putting teachers in a position in which their success in the classroom is supported while also providing opportunities for professional improvement and growth. Implementation of staff development programs allows teachers to find their niche within the organization based on tasks that they find to be within their strengths and gifts. Educators reported that position descriptions/expectations of excessive length tended to emphasize that congregations value what the educator does (or potentially) what they fail to do (Hinds, 2000). This seems to indicate that part of the nature of a church-related school is to amass new tasks for teachers rather than allowing the educator to concentrate time and effort on becoming more proficient at those same activities.

Position descriptions that require teachers to perform multiple tasks have the potential to be overwhelming to the individual. Differing levels of effectiveness in teaching performance could, potentially, become evident but it is important to note that not all situations can be regarded as equivalent. A highly experienced teacher may perform very well in the classroom but may not have as much interest or expertise in extracurricular activities. An inexperienced teacher may not yet demonstrate top-notch instructional performance, but have a high degree of interest in tasks outside of the classroom.

One should not assume that, because a teacher is experienced, that they are also going to be highly effective in the classroom in addition to extra-curriculars. On the other hand, one might reasonably surmise that with an increase in experience comes the organizational skill necessary to balance that with additional duties. Regardless of experience levels, family circumstances or motivation, the more duties a teacher assumes, the greater the likelihood of a negative impact on the duty that counts the most: classroom teaching.

I am not suggesting in any way that teachers should not serve as advisors, coaches, directors and the like. My review of the literature leads me to believe that the church-related school would be well served in limiting and balancing out of classroom responsibilities with ample opportunity for professional development. In doing so, it clearly communicates and commits to professional growth as a high priority. This assumption may be extended right down to the conversations that take place before the teacher is extended a Call or contract, that transitional roles are assigned at the outset rather than locking the new worker and the organization into inflexible arrangements.

I believe that this communicates, from the outset, a well-defined priority and commitment on the part of the organization to professional growth for its workers.

The State of Wisconsin offers what might be a guide for the certification and renewal of teaching credentials. These licensure and re-certification criteria create a self-driven yet collaborative professional development program. The Professional Development Plan for Wisconsin Educators states that it is up to the individual to develop their own Professional Development Plan (PDP) that will engender educators who are broadly informed, highly committed and disposed to actions that will maintain schools as places of willing and engaged learners (WI Dept of Public Education, 2003). I would suggest that a church-related school could amend the guidelines in the latter to parallel the unique faith-based initiatives that already exist in a congregational environment. In doing so, I could foresee that church-related organizations embracing professional development programs that support the aspirations of their professional personnel. Highly qualified teachers could become certified in their area of teaching expertise in the course of improving their level of expertise.

In conclusion, I am not advocating complete specialization in church-related education, only that I believe that it is important for teachers who handle extra-curricular activities to achieve balance between those duties and professional advancement. The positive relationships that are built with young people through extra-curriculars offer valuable enhancement for these programs, the classroom and in the overall personal and spiritual development of the student. On the other hand, I see potential imbalance here as a cause for concern when teachers are expected to handle multiple tasks beyond their ability and areas of interest.

I am reminded that, in John 15: 1-2, we are advised by Christ himself that we are to bear fruit and that, "...my Father...cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will more fruitful." It is the role of church organizations to set reasonable expectations of teachers that are prioritized toward continuous improvement so that they might bear fruit and that, similarly, some "pruning back" is necessary to increase productivity. As a cooperative effort between organization and professional staff, this improves the possibility of even further growth and will foster highly committed teachers with the sincere desire for their own effectiveness in ministry. *LEJ*

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# New Prominence for the Protestants: A Review of Three Recently Released Histories On the Reformation

by Kurt Stadtwald

Steven Ozment, *A Mighty Fortress: A New History of the German People*, Harper Collins, 2004, 400 pages.

Patrick Collinson, *The Reformation: A History*, The Modern Library, 2003, 238 pages.

Diarmaid MacCulloch, *The Reformation: A History*, Viking, 2004, 792 pages.

Recently I reviewed for this journal newly-released, small biographies of Martin Luther, noting how remarkable it was that three should appear after years when there was nothing new in English for the laity about him. Not nearly so neglected is the larger event of the Reformation (roughly 1517 to 1648). Using Patrick Collinson's small census, six substantial works have come on the market since 1991.<sup>1</sup> While not all six are for classroom use or private consideration, it is clear that the Reformation is an event of contemporary interest as well as contemporary relevance. For John Keane of Westminster University, London, who reviewed Collinson's *The Reformation* for the *New York Times* entitled "'The Reformation': Fanatics All Around", that relevance came as a reminder that the Reformation was not the birth of broadminded toleration. Rather it was awash in the blood of dissenters because

the Christian champions of religious freedom [such as Puritans] in that era were as profoundly intolerant of heterodoxy as their Christian opponents. Both the Protestant Reformation and the Catholic Counter-Reformation had in common a dogmatic yearning to bring Christianity to the rural populations of Europe...[requiring] much zealous moralizing or, if that failed, red hot irons, swords and crossbows. (*New York Times*, Sunday Book Review, Dec. 5, 2004.)

Having read even that much, I was certainly not primed to enjoy Collinson's history, and I am sure that Keane turned off more than a few potential readers. What a pity, especially because Keane so greatly

misrepresented Collinson's motivation in writing his history.

Quite the contrary, what is a common element in Steven Ozment, Diarmaid MacCulloch and Collinson's respective treatments is the rescue of the immense and positive consequences of the Reformation. If there are those like Keane who would reduce the Reformation to a metaphor for the sort of intolerance we cannot bear in our own time, there are perhaps legions of others in the English-speaking world on both sides of the Atlantic who fail to understand the power of religion to shape the world in which we now live. Especially for MacCulloch this incomprehension in Europe – the homeland of the Reformation – is the result of Christianity having become a spent force in the public life and private consciousness of perhaps the majority of Europeans. The same incomprehension accounts for the Europeans frequent failure to understand Americans. The reason is that "American life is fired by a continuing energy of Protestant religious practice derived from the sixteenth century," having created "particularly in its English Protestant form...the ideology of dominance in the world's one remaining superpower" (MacCulloch, "*Introduction*," p. xx). For us on this side of the Atlantic, educators need to see the Reformation with new eyes and teach it as a vital source of American identity and worldview.

### **Ozment's "New History"**

Ozment's subject is not America, but for the 58 million Americans who claim German descent, an understanding of German history is an equally important act of self-understanding. Ozment comes to the subject of German history with impeccable academic credentials as a Harvard professor who has written extensively about the Reformation and the transformation of family life under Protestant auspices in the sixteenth and seventeenth centuries.<sup>2</sup> This expertise makes what he has to relate about the Reformation's place in the larger scheme of the history of Germany (from Roman times to reunification) worthy of consideration. Certainly Ozment gave the Reformation a prominent place in his history, allocating three of its eleven chapters to it.<sup>3</sup>

The need for a new assessment of German history according to Ozment is the result of the success of the Federal Republic of Germany, founded in 1949 and peacefully took over in 1990 the Soviet-dominated German Democratic Republic, also founded in 1949, to create a single reunited Germany. This prosperous, peaceful, and democratic state at the core of the European Union serves as a living refutation of the old post-World-War-II consensus on German history as a case

study in “chauvinism, militarism, and hostility toward liberal democracy, Marxism, and Christianity (especially Catholicism)” (Ozment, p. 4). For Ozment, a better understanding of German history begins with Germany’s long-standing geographical and historical quandary whereby neighboring powers have played a meddling, if not menacing role in its affairs. As a result, Germans have “over most of their history ... embraced ideals of order and authority without totalitarianism, and pursued freedom and equality without liberal democracy” (Ozment, p. 13). What that means is that what many historians regard as central events in German history – namely its first democratic experience from 1918 to 1934 and the Nazi regime from 1934 to 1945 were both “novel twentieth-century experiments, not familiar historical lifestyles” (Ozment, p. 14). What is for Ozment clearly more paradigmatic for German history is the Lutheran Reformation, a movement that precisely endorsed both secular authority and a personal spiritual freedom and equality, the latter finding its classic expression in Luther’s 1520 pamphlet *The Freedom of a Christian*.

Ozment did not confine his examination of the German Reformation to Luther, but places along side him Frederick the Wise, Duke of Saxony – Luther’s employer at the University of Wittenberg and protector – and the artist Albrecht Dürer of Nuremberg. Frederick is an ideal Reformation-era authority figure, being at once a powerful and shrewd politician as well as a principled steward of the spiritual welfare of the Christians of his duchy. His relationship to Luther was cooperative and struck the proper balance between authority and interior freedom in several ways. First, Frederick stood against both Roman Catholic powers seeking to terminate the Lutheran experiment and an anarchistic approach to reform soon to break out in the fury of *The Peasants’ War*, also known as *The Revolution of the Common Man*, in 1525-6. Second, his realm became the cultural incubator for the humanists, reformers and artists who created the “organized religious dissent that became the German Reformation.” (Ozment, p. 78). It was precisely for the purpose of creating a secure Protestant civic society that Luther mandated both obedience to secular authority and increasingly accepted the armed protection of princes and the secular oversight and maintenance of the Lutheran church. That oversight and maintenance included the founding of schools and universities, poor relief and civil marriage – things that Ozment views not as the growing tentacles of a disturbingly ominous German state, but as “an ethical and cultural mission over

which the new clergy and duly appointed lower magistrates were duty-bound to stand a vigilant watch” (Ozment, p. 105).

Albrecht Dürer’s self portraits are similarly a visual representation of the Reformation’s “self-transcendence [the Christian’s perfect freedom] and self-abasement [the Christian’s dutiful servanthood].” His 1500 portrait of himself as a Christ-like creator illustrates the former while his 1502-3 portrait of himself as an emaciated, naked plague survivor shows the latter. To this extent Dürer “pointed the way to the religious transition that was the German Reformation” (Ozment, p. 82) and likewise illustrates that the Reformation, far from discrediting or failing to comprehend the educated culture of its time, gave it a firm, full and satisfying theological endorsement. In other words, Luther was no philistine fanatic.

What readers are probably least likely to accept is Ozment’s view of Luther’s 1543 tract *Against the Jews and their Lies*. This is so because so many are unwilling to excuse or even to seem to be mitigating the consequences of this portion of his legacy so “matter-of-factly conscripted ... into the Holocaust” (Ozment, p. 99). For the most part Ozment argued that whatever Luther said about the Jews, historically it had slight impact on German anti-Semitism in the twentieth century. Anti-Semitism never achieved canonical status in Lutheranism, and other anti-Semitic polemics especially a 1711 tract by Andreas Eisenmenger entitled *Judaism Unmasked* was far more influential by the nineteenth century. Perhaps of some greater weight is the observation that Luther was not a racial exterminationist, but treated the Jews as he did others who persisted in their resistance to Lutheranism such as Roman Catholics and Anabaptists. Ozment’s most telling observation is perhaps that Luther’s views were not entirely of his own invention, but typical for their place and time. They were born of a “convergence of historically wounded German pride with overweening Christian confidence in the history of salvation” (Ozment p. 96). Luther’s wounded pride was the result of his “reading of the German past as a history of foreign predation” and so “without any sense of proportion, could place contemporary Jews in a long succession of peoples and nations who had put Germans down” (Ozment, pp. 99-100).

### **Collinson’s Reformation Gallery**

Collinson like Ozment is a scholar of high reputation as a Regius Professor Emeritus at Cambridge University. Unlike Ozment, whose style is that of a defense attorney, Collinson has a light touch that is well



suited to the task of mediating a complex subject to a general audience. Moreover Collinson does not limit his view of the Reformation to its German Lutheran context, but surveys it across Latin Christian Europe. His volume also includes a useful timeline and a manageable list of further readings grouped under the book's twelve chapter titles. The purpose of the whole is to answer a fairly basic question as to what the Reformation accomplished. Was it a great disruption in the life of western Christianity? Was it the tipping point of a great "before" and "after?" Some historians and theologians who emphasize the continuities of doctrines and the religious life of western Christians at the time and some who note that this was not the first revitalization of the faith think not and would banish the term The Reformation from academic conversations altogether. Collinson is certainly not one of them, because he believes that the task of the historian begins with taking

seriously the perception that those living through these events had an almost total transformation ... So the landscapes of both time and space were subject to a radical and seismic reconstruction, and a series of aftershocks would be experienced for a century or more to come (Collinson, p. 9).

In order to measure those seismic shifts, Collinson devoted the bulk of his work to familiarizing the reader with the state of the Church and literate culture before the Reformation, Luther's "discovery" of the Gospel, the diverging Protestant movements, Calvin, the Catholic Counter-Reformation, the English Reformation, and the Reformation's impact on politics, "the people" and art.

Collinson's account clearly justifies the claim that The Reformation deserves its continued usage and its long-standing place in history as the transformational event that gave rise to modern times. First, the Protestant and Catholic Reformations served as "the blast furnace in which the modern state was formed" (Collinson, p. 206). More than just acquiring more powers over the course of the period, as Ozment described, and more than just the military lethality in the era of religious wars in the seventeenth century, the state became an overarching jurisdiction and impressed an identity on its subjects that transcended all others. Through the processes of what are often called the separation of church and state and secularization of society, Europe's states indeed disassociated themselves from religion and relegated it to a smaller, less relevant public role, or as Collinson put it: "Midwives are not needed when children begin to grow up" (Collinson, p. 207). Second, Protestantism also

gave rise to a modern mindset conducive to material progress – the spirit of capitalism. Collinson is consciously revisiting the views of Max Weber, a German sociologist, which scholars have strenuously debated since the nineteenth century. In giving Weber's original thesis a careful and subtle endorsement, Collinson observes that the Christian tradition is big and baggy and that "believers and practitioners select out of the entirety of the religious message elements that are relevant to their needs." This process is, according to Collinson, an interaction between people, circumstances, and belief; not an irresistible causation of material circumstance on the passengers of history as opponents often have characterized it. Nevertheless, this "elective affinity" of believers in differing circumstances to appealing elements of Christianity's content is bound to make a difference in practical ethics. In short:

The Protestantism that Weber believed to be a dynamic force having a close affinity, to say no more, with "the spirit of capitalism," was not...Lutheran orthodoxy...but the Protestantism of Manchester and America, with its values of self-determining, non-conformist individualism and independence: an Atlantic Protestantism of Puritanism and Dissent (Collinson, p. 210).<sup>5</sup>

So it is that once again we find here the proposition that it is Protestantism that makes Americans so progressive, materialistic, and independent – if not also optimistic and imbued with a sense of mission.

The value of Collinson's history does not completely lie in the conclusions about the Reformation that he advances, but also in the presentation of the people and events themselves. It is difficult for a reviewer to pin down those things that bear on the atmosphere of an author's prose. For me Collinson's *The Reformation* brought to mind the experience of being guided by a congenial and knowledgeable docent through a gallery of magnificent and important portraits. We stop at each – chapter by chapter – to hear Collinson explain its significance and context in a smooth, well-practiced monologue that demands little of the participant – apart from interest in the experience. At the end of the stroll, the participant feels not only informed, but satisfied. It is perhaps the highest praise that a reviewer can confer on a writer of a serious book for the general reader to say that Collinson conveys the Reformation so skillfully that the reader feels as if the whole of the subject has been opened up in so few pages.

### **MacCulloch's "House Divided"**

It is of course an illusion that any agreeable little volume contains

everything anyone needs to know about its subject, and it is MacCulloch's full-scale study of the Reformation that punctuates the above observation with an exclamation point. MacCulloch, a Professor of Church History at Oxford and the winner of important literary prizes for his works on the English Reformation, demonstrates the results of his lifetime of study and reflection in so many ways. His expertise in the Scottish and English Reformations is clear and somewhat distorting. For example his section on the English Civil War and the resulting republic under Oliver Cromwell (1642-1660) is lengthier than the more consequential Thirty Years' War (1618-1648) on the continent, which Ozment is much more successful in explaining in chapter 4. What was more startling is his frank admission that

my own viewpoint is neither confessional nor dogmatically Christian. [While] my religious background is in the Anglican Communion...[.] I retain a warm sympathy for Anglicanism at its best...[, but] I do not now personally subscribe to any form of religious dogma (although I do remember with some affection what it was like to do so) (MacCulloch, *Introduction*, xxxii-xxiii).

This coupled with the fact that the thoroughly secular British news weekly *The Economist* named the European edition of this book (it carried the title *A House Divided*...) one of the best history books of 2003 led me to believe that I was about to read an arch account of error and folly. This is definitely not the case. MacCulloch is unapologetic about discussing theology and religious practice in lucid detail because he has accepted the challenges of explaining to a secular audience why theology mattered so much, and why an understanding of the Reformation without reference to or comprehension of theological positions, if not the larger western Christian tradition, is impoverished and distorted.<sup>6</sup> To this extent MacCulloch's audience is little different from the average group of American undergraduates. So it is that I view MacCulloch as a Reformation instructor's vital ally.

To summarize a major book is to distort it. Yet the following observations are near the heart of the importance of this book. The first is that Protestants did not launch a successful movement against the Catholic tradition because it was in an advanced state of degeneration. To the contrary, the Catholic faith was showing no signs of losing the devotion of common men and women, seeing that its instructions of popular piety were flourishing. This is not to say that all was well. Indeed there was a rising expectation that reform was necessary partly because

the papacy had not functioned with any moral authority since 1378. The lack of oversight had a trickle down effect among the clergy. Nevertheless there was no lack of groups championing change before the Reformation. There were Hussites and Lollards, monarchs, ecumenical councils, regional princes, city councils, high-minded noblemen, scholars of classical literature (the humanists), fiery popular friars, and so forth. This short list should serve as a reminder that the Reformation did not end the papacy's supposed autocracy of belief and practice, but that it was over before Luther pounded the first tack in the 95 Theses. What fueled the Reformation from the start and sustained it until the middle of the seventeenth century was a dramatic and urgently felt belief that God was imminently about to set His kingdom aright. This passionate hope was sometimes expressed in prophecies, in seeing the end of the world in reports of natural disasters and monstrous deformities in newborn animals and infants, and in a more mundane optimism for a new golden age of peace. Expectations were heightened by the victories of the period's Islamic militants – the Ottoman Turks. The Turks won a string of military victories over Christian states on land and sea and threatened further gains into the heart of central Europe throughout the Reformation. This was no far-away threat confined to battlefields, the Turks struck seemingly out of the blue at people doing nothing more than going about their daily lives. As MacCulloch notes, from 1530 to 1640 raiding Turks enslaved a million European Christians (MacCulloch, p. 55). So it was that both commoners and the educated regarded the Turks as the judgment of God being poured out on His erring flock.

What set anxious expectation into motion was “the explosive power of an idea.” The idea was “a new statement of Augustine’s ideas on salvation” (MacCulloch, p. 107). Briefly, St. Augustine (354-430) conceived of his own salvation in his devotional meditation *The Confessions* as a dramatic conversion, the result of the remorseless pursuit of a merciful God for His fugitive, rebellious prodigal. Bound up in this view of his own conversion were Augustine’s views concerning the seductiveness of the world, the complete depravity of humanity, the helplessness of the will, and the majesty of God over the world and the destiny of those in it – doctrines he defended tirelessly and which subsequently became canonical in western Christianity. But in the generations before the Reformation, other of Augustine’s doctrines held the field, especially those that stressed God’s mercy expressed through the sacraments exclusively administered through the Church. From these, Catholic leaders

elaborated the many rites and responsibilities of the pre-Reformation Church, viewed now and then as excessive and burdensome. For MacCulloch as for Collinson (Collinson, p. 6), Augustine exerted a powerful formative impact on how reformers both Protestant (including Luther and John Calvin) and Catholic (Cardinal Contarini and Ignatius Loyola) viewed their own acts of spiritual discovery and how they drew a lifetime's worth of fortitude from it. Augustine's message also exerted an inestimable impact on those who heard it and experienced it as God Himself breaking in on their lives with transforming power to liberate them from the legalism and conformity of contemporary Catholicism.

It was not just Augustine but also the Bible that made the Reformation. Standing on its head the common notion that the Reformation liberated the Bible from clerically imposed captivity MacCulloch maintains that it was the printing press and the efforts of translators and editors in the generation before Luther who made the Bible available and in contemporary languages to maybe tens of thousands of Europeans. Once out of the cathedral or monastic library and into the bookshop, pulpit, and lecture hall, the Bible was freer to speak for itself (MacCulloch, pp. 68-73). And what so many commentators found was that significant portions of the Bible decisively validated Augustine's theology of salvation, and at the same time accentuated the extent to which medieval Christianity enjoyed such scant biblical justification. It is no wonder then that the Reformation succeeded better among those who could read and that the reformers always settled just down the street from printers row.

MacCulloch's examination is also a good example of the state of history writing on the Reformation in that it echoes the current consensus on several aspects of the movement. For example, most of the book is a narrative of events from about 1378 to 1700. The narrative illustrates how especially Lutheranism passed through a popular phase into a close alliance with principalities as Ozment noted; how Protestantism itself expanded, diverged, and competed; how the new creeds became increasingly confessional, confrontational, and dependent on evermore precise and exclusive statements; and how the generations after Luther, Philip Melanchthon, Calvin, Martin Bucer, Archbishop of Canterbury Thomas Cranmer, and Loyola narrowed and sealed off possible avenues of reform, expression, and even conciliation that were attempted in their lifetimes; in short, how Europe became a house divided. The final five chapters are devoted to more specialized topics dealing with the social

history of the era including witchcraft panics, the enforcement of public morality, and the continuities and transformations in sex, family and gender issues. Along the way MacCulloch busily exposes the shortcomings of what we thought we knew about the Reformation. Because he is not confessionally partisan, we get a calmer view of those whom Lutherans traditionally view as imitators, dissenters or villains, especially Ulrich Zwingli, John Calvin, and the Tridentine Catholic reformers. He also makes it clear that Protestants were always a minority in spite of their success in defining and defending themselves against an increasingly hostile and re-energized Catholic opposition. Lutheranism's expansionary dynamism ebbed by 1560 while the Reformed church's forward momentum was over by 1600. By 1650 there were even fewer Protestants, and in some places in Europe Catholicism had rolled back the frontiers of Protestantism by a hundred miles – especially in what is today the Czech Republic where the Thirty Years' War erased the pre-Reformation breakaway Hussite church. By 1700 there were even fewer Protestants the result of pressure put on them by the Catholic king of France, Louis XIV.

If Protestants, however, emerged from the Reformation diminished, the future belonged to them. In other words, the legacy of Protestantism is impressive. For example, Protestants created the modern concept of marriage as a contract between, it is hoped, responsible and compatible spouses for the purpose of companionship – not procreation, and divorce when the contract fails. They also subtly realigned the balance of power between spouses in favor of wives (see MacCulloch, chapters 15, and 16). Second, Protestants were not merely the allies of expanded literacy, but were also in the forefront on new modes of inquiry. MacCulloch noted that it was easy for at least some Protestants to regard the inner voice of divine inspiration to be that of reason – the inspiration of modern science. While Luther had no kind words for Copernicus, his apostle Galileo was not fully exonerated by the Catholic Church until John Paul II. Protestants not only endorsed scientific inquiry of the physical world but “a consistent return to the [sixteenth-century] humanist project of historical criticism in considering the biblical text” by “sincere and devout Christians.”

The result has been a remarkable exercise in honest thinking. In the words of the great Roman Catholic theologian Hans Küng: ‘Modern biblical criticism...belongs among the greatest intellectual achievements of the human race. Has any of the great world religions outside the Jewish-Christian tradition investigated its own

foundations and its own history so thoroughly and so impartially' (MacCulloch, p.680)?

My point here is not that Protestantism is inherently superior to Catholicism, although in these areas and others the Catholic tradition was unable to endorse so completely what Protestants did readily. Nor is it my point that Protestantism is the fountainhead of what is today labeled "liberal" and that liberal is self-evidently good. It is that Protestantism as a historical phenomenon in its assault on authority and in its search for an authentic, immediate, and individual relationship with God opened more possibilities for self-expression for more people than what had been available before it emerged. Like the three authors surveyed here, I feel myself on firm footing in concluding that the Reformation was more than just distant theological arguments and their negative consequences — those consequences I do not deny. The Reformation has a great deal to do with who we are today, even in America, and what we do, even in Lutheran schools.

## Conclusion

These three books obviously have differing purposes that distinctly define their audience. Ozment's *A Mighty Fortress* is a suitable addition to the libraries of secondary schools and colleges as a reference. Its value is as a survey of the German past for those who already have some conception of it and arguments about its meaning. Its scope from ancient to contemporary times makes it difficult to use as a textbook, but useful for those who need to teach either recent or more distant aspects of German history. Collinson's *The Reformation* is well suited to a class or discussion group of adults who are interested in exploring the historical origins of their faith. Its brevity makes it difficult to use as a text in an academic course, unless it is for advanced students and the course deals with the Reformation as only a single unit. Obviously MacCulloch *The Reformation*. **LEJ**

## Footnotes

1. Collinson, 14. The six do not include the three books examined here.
2. Magdalena and Balthasar: *An Intimate Portrait of Life in Sixteenth-Century Europe Revealed in the Letters of a Nuremberg Husband and Wife...* first published by Simon and Schuster in 1986 is an especially approachable look at married life and the absorption of Protestant values in a big German city.
3. Part II "The Holy Roman Empire of the German Nation," chapters 3-5.
4. MacCulloch is certainly one of the unforgiving, noting that "Luther's writing of 1543 is a blueprint for the Nazi's Kristallnacht of 1938," 666. The

Kristallnacht – “The Night of Broken Glass” – was a national Nazi program resulting in 91 deaths and millions in property losses.

5. MacCulloch is skeptical. “Any simple link between religion and capitalism founders on both objections and counterexamples.” “One powerful objection to the whole notion of a structural or causal link between Reformed Protestantism and capitalism come from the very dubious further linkage that is often made between Protestantism generally and individualism,” 585-6.
6. MacCulloch assumes so little knowledge of these things that the appendix includes the Nicene and Apostles’ Creed, the Lord’s Prayer, The Ten Commandments, and the Hail Mary.

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## Administrative Talk...Forging Memories

By Glen Kuck

My school recently hosted a reunion for all of its graduates. It was a wonderful time for friendships to be renewed and memories to be shared. The attendees spanned the decades, with a surprising number of graduates from the 1930's. I spent much of my time asking questions of the older alumni about what they remembered of their teachers, principals, and themselves back in their grade school days. Some observations:

Early school years make indelible impressions. I was amazed at the degree of clarity with which the former students recalled events a half century after they occurred. Words and events that probably didn't seem noteworthy at the time to most of the students were permanently etched in the minds of some. It serves as a reminder that off-hand remarks made by a teacher or principal can stick with a student long after the person who uttered them forgets them. Words of praise and encouragement can change a student's life. So can words spoken in anger and frustration.

When I asked what they remembered about their teachers, the former students inevitably talked about how certain teachers disciplined them. They recalled, somewhat fondly it seemed, the use of corporal punishment. I suspect that their fondness didn't stem from the punishment itself, but from the discipline demanded of them by the teacher. Perhaps they simply felt that they had endured a rite of passage, but it became obvious to me that the students appreciated the firmness with which they were dealt and the respect they had for those teachers who were firm. Conversely, the teachers who apparently had less control of their classes were remembered with a lesser degree of appreciation.

Some of the admittedly not-so-good students were eager to voice their appreciation for teachers who chastened them. These students were quick to list some of their foolish behaviors. They were also quick to articulate their gratitude for those who cared enough to discipline them. It reminded me of the story Jesus told about the

two people whose debts were canceled by a moneylender. The person who was forgiven the greater debt felt the greater love and admiration for the lender.

A visit to their former school represented triumph for some of the older visitors. The grade school years were times of awkwardness for them. For some, they were times of turmoil in their families' lives. Many cited the actions of caring teachers and principals as key reasons for their ability to overcome the problems of their youth. They knew they were accepted unconditionally in spite of their shortcomings. Their progression through the grade levels and the resultant growth and maturity in their personal lives was a source of pride and thanksgiving.

Some of the elderly former students had come full circle. They began as young five and six year olds, completely dependent upon the help of others. They grew, they took on responsibilities, they raised families, they aged, and now they have reverted to a stage in their lives when they are once again greatly dependent upon the help of others. The guiding hands of their own children have replaced their mothers' guiding hands. The young hands that once held baseball bats now hold canes. The young ears that once sported earrings now hold hearing aides.

It was important for many of the older guests to visit their former classrooms. Upon entering, they typically stood at the doorway and let the memories come flooding back. They didn't focus upon the new elements of the rooms - the computers, the audio-visual equipment, the new books, the new lighting, or the new windows. They focused upon those things that connected them to their past. But the sights inevitably brought them back to the people who were such a big part of their formative years - their teachers. It was the teachers who exposed them to new insights and ways to understand life. It was the teachers who helped mold them into the people they became.

Our school was blessed to have a man who served as a teacher for 49 years, 42 of them as principal. He had departed long before I came to the school. I was interested in what his former students remembered about him. I soon found out that they revered him. I suppose this was partly because of his length of tenure, but more because of the kind of person he was. The students' recollections of him were unanimous - he was dedicated, quiet, firm, forgiving. They were oblivious to much of what he did behind the scenes to make the school work. They were blissfully naïve about the complexities of the principal's job. They cared little about how he ran faculty meetings, or how well he ordered sup-

plies, or how he motivated teachers, or how much he read the educational literature of the day. Their concern was how the principal did in matters that related directly to them. They remembered the kind of person he was and how he treated them. They recalled little of what he said, but they remembered and learned from the way he lived his life. As the saying goes, "What we do speaks so loudly that no one can hear what we say." Dedicated, quiet, firm, forgiving - attributes to which we can all aspire.

It's been said that God gave us memories so that we could have roses in December. They can take us on delightful trips or dreadful journeys into the past. Schools make indelible impressions on students. Each principal is in an excellent position to help forge lives and memories worth recalling. *LEJ*

## Multiplying Ministries... "E" is for Easter

By Rich Bimler

The following was shared at a recent Educators' Conference in Chicago sponsored by CLEF, Chicagoland Lutheran Educational Foundation. Also known as the "Good News" fund, this organization is a powerful and significant model of providing resources, encouragement, and support for Lutheran schools, administrators, classroom teachers, and especially children in the Chicago area.

I commend the staff and Board of CLEF for their amazing ministry and for providing health and hope in the name of the healing Christ to thousands of children, youth, and adults. I encourage you to contact Mrs. Robin Doeden, Executive Director of CLEF, at 861 S. Church Road, Bensenville, IL 60106, 630-595-9311, E-mail: robindoe@aol.com.

The theme of their annual conference was: "Enlighten, Energize, and Enable". Gathering over 300 educators and leaders around this focus is in itself an admirable and worthwhile event.

As part of the keynote message, around the theme, "Give Me an E ... as in Easter!" I was bold to share the following "Educator's Edict". Some may have even enjoyed it ... others thought I really must be having some slow days lately.

### **"E" As In Easter an Educator's Edict**

Each of us is Eager with Enthusiasm and Excitement to Effectively Enable Ecstatic and Energetic Entrepreneurs as we Emphasize Exquisite Enrichment with Excellent Energy.

Examples of Eloquent Elegance, we Elucidate Equally to Empower and Encourage Everyone in our Environment.

We Embrace, Endure, and Enable as we Enrich the Educational process by Emphasizing and Empathizing Eternal Evangelism on Earth.

So, be Exuberant. Exercise Excellence. Emulate and Energize Elegance. Embrace Equal Efforts. Equip Each Educator. Even shout "Eureka!" Enjoy, as we Easterize Everyone Everyday.

Thanks to CLEF for Enabling us to Enlighten, Energize and Enable.

May the Lord continue to enlighten, energize, and enable you to celebrate Easter every day. Now I'm waiting to develop a Teacher's Treatise around the theme, "Trusting, Telling, and Teaming."

Enjoy and again I say, "Eureka," as we go about the exciting task of "Easterizing" people, all in the name of the healing Christ. **LEJ**

## A Final Word...Presidential Perspectives on Teaching

By Dr. John F. Johnson

I have always maintained the importance of academic administrators continuing to have contact with the classroom by regularly teaching, even if on a very limited basis. Seeing the Dean or the Principal or the President deal with the same challenges the faculty daily face promotes a sense of collegiality in a way not easily replicated. But even more importantly, continued classroom teaching gives the senior administrator insight into the ever changing needs and nature of today's student.

Attempting to manifest the "courage of my convictions," I made it a practice to teach at least one course a year (and usually a required "first year" one) during my 14 years as a seminary president. In my first year as university president, I have renewed the commitment. As this column is being written, I am mid-way through teaching a section of one of our basic survey courses in theology this fall semester. I believe that the experience has somewhat enhanced the spirit of collegiality with faculty – even if, as I warned them at the beginning of the year, it meant that the print shop does my "stuff" first.

I also know that this return to the classroom has accomplished the second goal I noted as well. It has helped me understand and appreciate the unique interaction between teacher and student in the contemporary context of a Christian university. Two impressions, in particular, have remained with me through these weeks.

First, we are blessed with bright, lively, inquisitive minds in our classrooms. My students take learning seriously. They engage in discussion and debate. They genuinely believe that "knowledge is power" and that a well-rounded liberal arts education is fundamental to life in this world of ours.

Second, we are blessed with young men and women who thirst for value and meaning and not just facts or data. This, of course, is what a distinctive brand of Lutheran education is all about—offering a framework for the interpretation of knowledge, ultimately centered on God and His mighty acts. Our students recognize that they live in a complex world in which choices and alter-

native directions abound. They are acutely aware of competing truth claims and the need for a world view which is coherent, defensible, and meaningful.

Whether the classroom is in a congregational annex, a high school building, or a university campus, those of us who share the vocation of teaching carrying out that vocation in a crucial and exciting time. *LEJ*





